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*THREE
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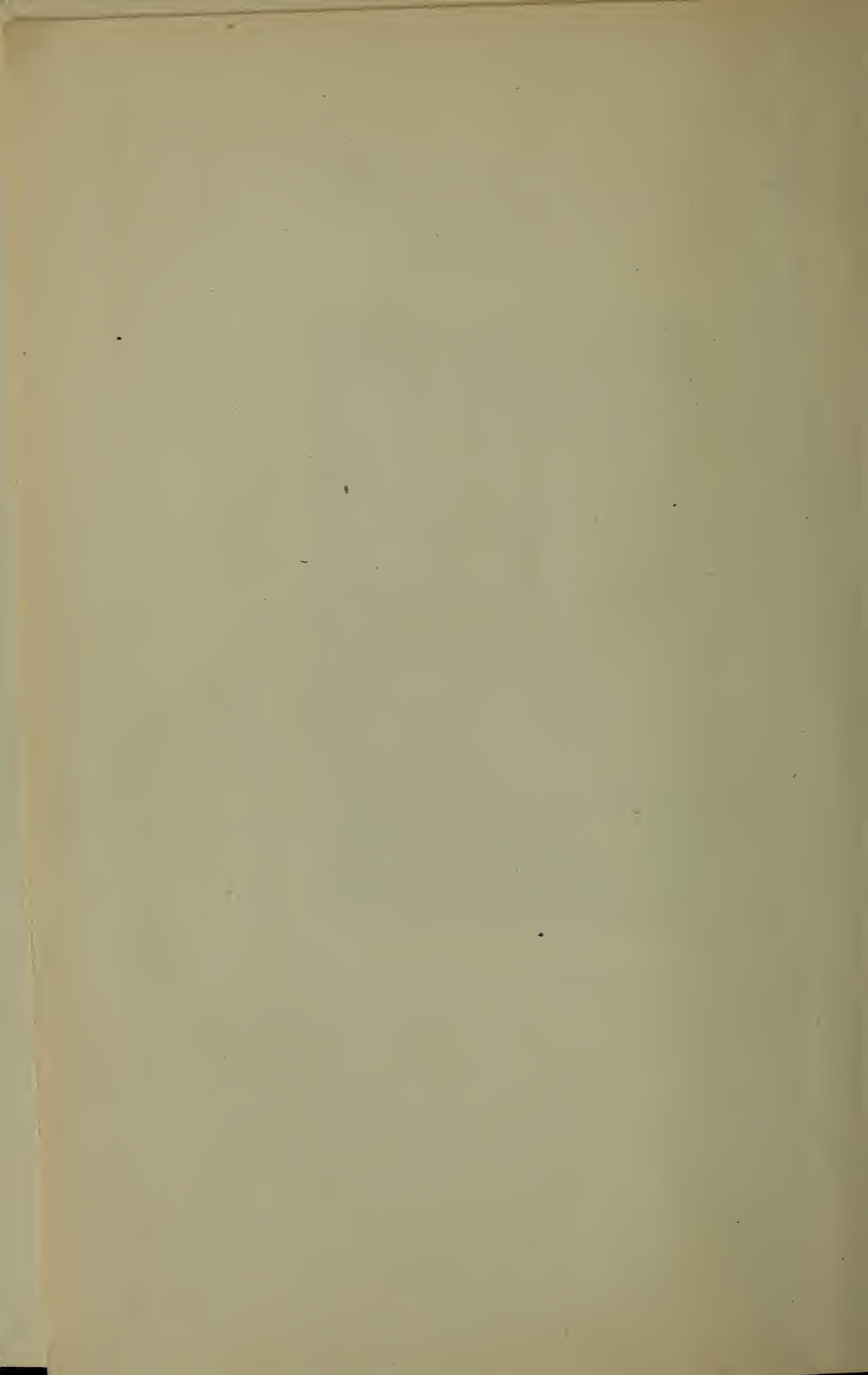
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Rev. Isaac N. Toole



Three Great Facts

By

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PREFACE

Rev. I. N. Toole is well known in the East Central States as a man of deep spiritual life, devoted to his convictions and clear in his views. He has written a book, entitled "*The Three Facts.*" In this work he considers clearly and accurately the Three Great Facts of this world's history—"Facts" around which all other facts and conditions must settle and be settled. "Facts are stubborn things," and there are *Facts* and **FACTS**; but none are so columnas in the field of truth as the three discussed in this book. First, Man was once holy. God *could not* create an unholy thing; nor **WOULD** He if He *could*. Again, nearly every nation of note and antiquity has its golden era, the dream of a period when God, or the *gods*, walked with men; when evil and death were unknown. That dream of the nations is the teaching of Holy Writ.

Second, Man *must* have *fallen*. The golden era has long since passed. He must have fallen from his Father's upper story window. He must have fallen a long ways. He is badly mangled and bruised in every part of his nature. *Sin, guilt, punishment, suffering and death* are the most characteristic elements of human history.

Third, The Deliverer will come. That is the dream of hope in all ages: the "Labors of Hercules," the "vision of Hope," the coming of "Shiloh," are all but gleams of light. The vanguard of the day-dawn which heralds the coming of the day-

star. The Deliverer, the Author of Salvation with healing, full restoration in His wings. Amen! He has come. *He is here.* Man *has been redeemed.* He *may be fully restored.* "Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." See Heb. vii, 25.

This book of Brother Toole's considers these "*Three Great Facts.*" It is *readable*; it is *reasonable*; it is *sane*; it is *scriptural*. "I speak as unto wise men." Judge ye what ye should do.

A. L. WHITCOMB.

For some time many of my friends have urged me to write a book on the great theme of redemption. It has been the all-absorbing subject of my ministry, thought and meditation. Feeling my inability to accomplish such a task, for some time I hesitated, but after much earnest prayer I was made sure the Lord would be pleased with such an effort. I am very conscious that the work is far from being perfect on this great theme of themes. Again, I am conscious that many far more able writers have penned this theme of themes with much greater brilliancy and accuracy, but it seemed the burden of my heart could not be removed but with pen. I therefore leave the result with Him, whose I am and whom I serve.

THE AUTHOR.

THREE GREAT FACTS

Three Great Facts

All we hope to do, and to this end shall we labor in this effort, is to establish truth upon a logical and scriptural basis. God says, "Come, let us reason together." To reason with God is to reason from His side of the great question of salvation. It is to put the supernatural power of God against sin instead of the mere natural powers of man; the institution of Divine redemptive power against the powers of evil, instead of the institutions of this world; the supreme sovereign of light against the ruler of darkness. God must possess the throne of absolute rulership. To deny Him of this supreme authority is to exalt the ruler of darkness to equal power with God.

The theory and method of redemption is not unreasonable if correctly understood. It is only reasonable to conclude that God, the Infinite ONE, is abundantly able to undo all that the great enemy of souls has done or may do in destroying the work

and disarranging the Divine will in the creation and redemption of man. To reason otherwise is to make God finite instead of Infinite. It is to bring God under limitations and make Infinite Deity surrender to His enemy. It is to crown the prince of darkness above the Prince of Light and give the supreme sceptre of power to the ruler of destruction.

How inglorious such reasoning! How destructive to the soul's hope! If we cannot be freed from every effect of sin finally, then sin will have its representative in man through eternity and will mock at the frown of God. What hope have we if Satan is not Christ's defeated foe, and sin and its stains removable by His blood? Did He not come to set in effective operation a system of Divine power that would destroy the works of the devil? Not only destroy the work he has done, but destroy his power so that he may do no more. "For this purpose the Son of God was manifested that He might destroy the works of the devil," I John 3:8. His whole life and death was for this purpose and to this end. And on the cross in the last moment of His sacrificial death and redemptory suffering He cried, "IT IS FINISHED!"

THE BASIS OF REDEMPTION

The whole redemptive scheme must be based upon two preceding facts. The fact of the creation of man in the image of God, and under moral obligation to observe His commandments, and the fact of

the transgression or fall, the violation of the Divine law. As Creator reverential obedience and honor was due Him, and as Supreme Ruler His righteous law must be obeyed. If man never possessed a higher state of moral character than now he could not have fallen. The fact that man before the fall possessed a high degree of moral character is shown by his moral obligation to obey the Divine law. He must have had the moral fitness or ability to obey it or he would not have been held responsible for disobeying it. Man's high degree of intelligence gave him the pleasure of perfectly understanding the Divine mind so far as it concerns His created people. His responsibility to God was based upon his knowledge of God, and his moral power to perform his obligation to the Divine will. Man being created in the class of divine beings, naturally came under the control of the Divine law. As a child born in this country is born under its law and government, and as it reaches a certain age it becomes responsible. His responsibility is based upon his knowledge of right and wrong. If he does not know right from wrong he is not accountable. He is counted an idiot. There are myriads who profess to be children of God that claim it is impossible to know whether they are right or wrong. They make themselves to be spiritual idiots. If man in the beginning did not belong to God as His own created being, he could not have fallen away from God, hence he could not be redeemed back to God. If the story

of the creation of man is true, the story of the fall must be true; if the story of the fall is true, the story of redemption must be true. The story of the fall cannot be true unless the story of the creation is true. Hence the fact of redemption rests upon these two preceding facts—the creation and fall of man. They are all true or they are all untrue.

It is but foolishness and mere beating of the air to preach redemption through Christ if man never fell from purity and moral rectitude by transgression, as redemption means to purchase back, to restore, deliver, to save from penalty of law. There can be no moral degeneration where there is no moral obligation. Where there is no loss there can be no restoration. Where there was no previous claim there can be no redemption. If man did not fall there was nothing lost, and if there was nothing lost surely there can be nothing restored.

SCIENCE BRINGS NO HOPE

Science and discovery have done nothing for us by way of bridging the enormous gulf between God and fallen man, but have labored to remove the only possible way poor fallen souls as wandering stars may return to God and their predesigned place.

Evolution would tear away the fact of our origin, and thus break all our right and possible relation to God, dropping us over an unbridgeable gulf, leaving us to wander in the dark and dreary plains of shoreless imagination, with no star of hope, no Christ, no

grace, no light in the tomb to assure us of a hope beyond. Evolutionists would have us step from the sure foundation laid by the word of inspiration, against which their philosophy has proved nothing. When they have established their philosophical conclusions upon a basis that proves the story of the creation of man a myth, then, and not until then, will we accept it.

There is an enormous gulf between the lowest man and the highest beast, and science and discovery have done absolutely nothing to bridge that gulf. Every false religion and philosophy has a broken link. True religion and sound philosophy grant that the connecting link between God and man was broken by the Adamic transgression, and may, and must be united again by Christ. He is the Divine connection between God and man, the means by which God again unites Himself with His fallen people.

NO RELATION BETWEEN MAN AND BEAST

The evidence that man was created, not evolved, and that he had no relation to the lower order of beings, no agreeableness nor fellowship with them whatever, is furnished in the following quotation: "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." Gen. 2:20. The fact that there was not found among all the beasts of the field a help meet for Adam is sufficient evidence that man was created in

a non-relative rank of superior eminence, possessing a higher correspondence with God, with whom God could commune and associate, and to whom He could communicate His own mind, possessing such a high degree of intelligence as to be able to understand the Divine will, and, under God, oversee His earthly interests. No beast was formed suitable for a help meet. She was to be, not inferior, nor superior, but equal—a suitable help meet. They were to replenish the earth with a people of their own likeness; and they, being in the likeness of God, were to people the earth with a God-like people.

The fact that God placed man under moral obligation to obey His law proves his superiority over the lower order of beings.

Where there is responsibility there must be ability to render such service as is required.

THE FACT OF CREATION

Now we will briefly consider the creation of man in the light of the Scripture.

There are four points in the creation of man which we wish to consider. 1. Man is the result of a Divine desire. Man was first conceived in the heart of God as a desire. In the deep sanctuary of His heart He molded the likeness of man. He saw him first in all his three-fold glory in the secret hall of imagination. 2. Man is the result of the Divine will. His judgment approved the desire of His heart and His will carried it into effect, and His heart desire became a living being, and the being must agree with the desire. 3. Man is the result of a Divine act. "Let us make man in our own image." Man was made, not evolved. The heart desires of God gave to man the very life principles of His Divine being; His judgment gave him the approval of Divine justice, and God's creative power brought him forth in the Divine will. Thus he stood complete in all the fullness of the God-head. The visible expression of the God-head, the three-in-one. God being holy, He could not desire, commit an act, or will anything unholy. And, furthermore, man being

created in the image of God, and a representative of the eternal US or God-head, gives us an incontrovertible evidence that man could not have originated among the lower order of beings. There is no doubt but that the chief desire of God was that He and His created ones might have perfect fellowship with each other.

“Let us make man in our own image.” These are not the words the Creator used when the beasts of the field came into being. “Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.” It will be observed in this quotation that each class of beasts came forth of the earth after his kind, not of God nor after His image. No inbreathed spirit life which gave God-consciousness, no careful making after the image of God.

Jesus confirmed the Scripture account of the creation of man. “Have ye not read, that He which made them at the beginning made them male and female?” Matt. 19:4. Mark 10:6: Made in the image of God.

Man’s finite correspondence with Infinite gave him access to the Divine realm as a proper associate of Deity, and as a finite member of the Divine kingdom. His coherent relation to his Creator gave him limitless rights and boundless possibilities in the infinity of God.

He had a capacity to appreciate and enjoy the blessedness, the fadeless and unabating glories of the eternal kingdom of light. Yet he was dependent, and was under moral obligation to his Creator, and must render to Him perfect obedience.

MORAL FREEDOM LIMITED

His moral freedom or power of choice brought him under strict accountability to his Supreme Sovereign. His personal liberty did not give him a right to overstep the law and indulge in the forbidden, but the power to do so. His free moral agency gave him the power to do right or wrong as he might choose, but not the right to do wrong.

Some people oppose the legislation of laws to prohibit the propagation of a business that is demoralizing or that infringes upon or injures the righteous interests of their fellow-men. They say such laws take away their personal liberty. Such ideas are due to downright devilishness or gross ignorance. Personal liberty can only be exercised on the side of right. They say a person has right to take his own life if he wishes to do so, or to commit any sin he wishes. This is not true. It is absolutely false. No man has a right to do wrong, for wrong is never right. There is no such thing as legalized wrong. A law that legalizes the existence of wrong is as wrong as the wrong it legalizes. Every law that protects right prohibits wrong. No one can be right

and not stand against wrong. Any man that will not support a righteous law or government is an anarchist, in action if not in heart.

DIVINE CHARGE

God charged Adam faithfully not to violate His commandment, and told him plainly what the consequence would be if he did. You see, their personal liberty or moral freedom did not give them a right to violate the commandment of God. Having the power to do wrong does not make it right.

FREE MORAL AGENCY

This moral principle of life which Adam possessed qualified him to discharge all the moral duties demanded of him by his Creator. It enabled him to understand the Divine will and to observe and keep all its requirements. A Free moral agent Dependent upon God for his life and all that pertains to it, yet in this sense he was independent. His obedience to God was not compulsory. God could not compel him to obey. God created him free; to compel him to obey would take away his moral freedom. He must obey by the volition of his own will. The service and worship of his Creator must be the desire and choice of his heart. A willing service is highly pleasing and acceptable to God; it glorifies Him; it shows love and respect. God did not create man to be His slave, but to love and obey Him. He

was to be the being of God's love, and God the object of his love and affections.

The object of the tree of forbidden fruit was to test his free moral character. God having created him free to choose for himself, he must now choose between obedience and disobedience to his Creator's will. He must know his moral freedom to be happy. The joy of life and pleasure of service springs from the fact of moral freedom, but his free moral power must be exercised according to the will of Him who made him free, if he would retain his freedom and enjoy life.

A life lived in the Divine thought and purpose knows no limit to its privileges and possibilities, and enjoys the supreme blessedness of life-union and holy fellowship with the Father. Who can even imagine what the Divine thought and purpose of life for Adam would have meant had he continued in it?

God's righteousness and love for the finite man of His likeness, the object of His holy desire, the masterpiece of His creation, caused him to draw a line of restriction, or a boundary line around his moral liberty to keep him within the zone of life, righteousness, love and obedience; placing the awful penalty of death for the act of overstepping.

To all that was right, the Divine permissive, his privileges were limitless. He could freely eat. He could indulge to his perfect satisfaction. His pure mind, desires, appetites and passions would not go

beyond temperance in the things that were legitimate. All intemperance is of sin.

MAN'S MORAL CONSTRUCTION

God constructed man upon the basis of harmony with the Divine order of things, setting in his three-fold nature a constitution of laws which enabled him to mingle freely and harmoniously with the heavenly system. His physical man agreed with the earthly laws, His spiritual man with the heavenly laws.

God's relation to man was infinitely nearer than that of a Creator. He held a paternal relation. He formed the physical body out of the dust of the ground, but the soul and spirit came of Himself. Man held the highest relation to God; his very life was a part of God. In one sense, perhaps, he was God's highest created intelligence. To our knowledge no other order of His created beings ever bore the likeness of the THREE in ONE.

THE FORMATION OF MAN

“And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

God, with the dust of the ground, carefully formed man's physical organic body; carefully and properly compounding every constructive element; binding every atom together by a coherent law in perfect consistency and uniformity; stretching through the entire system a mass of nerve wires, attaching them to one central point in the brain so that no attack can be made in the whole system without instant consciousness; leaving also channels of communication to all parts of the body through which the fluid may flow, carrying the food supply to the entire system. And thus every function of the body was properly arranged. But still this beautiful organism was without conscious life.

Nothing so far but inanimate matter has been used in its construction. Unification of material inanimate substances cannot generate life. Life can only germinate from an antecedent life. Spontaneous germination of life is an absolute impossibility.

The physical body is but the temple in which the

soul and spirit dwell. It is also the medium between the spiritual and the natural. The spirit and soul take possession of the five senses and thereby come in conscious contact with natural things.

INBREATHED LIFE

And—God—breathed into his nostrils the breath of life; and man became a living soul.” Up to this point of the process of his creation he had not taken on any part of God’s nature. The physical man being perfected by the Creator’s hand, He now imparts life. When this life-breath of God entered into the physical temple the material organs began to play; the blood starts coursing through the veins; the pulse begins to throb; the mind begins to think and reason; the eyes begin to see material beauties; the ears begin to hear sounds as of music played upon a new and strange harp; the tongue begins to speak words and sing melodies never known before. “And man became a living soul;” a God-conscious and world-conscious being. A marvelous creature now moves among the blending beauties and splendor of the Eden palace.

He is different from God and yet like God. He has a physical body, yet he bears the image of God. He stands as an eternal evidence or fact of the THREE-IN-ONE, Father, Son and Spirit; body, soul and spirit; the manifest US in one.

THE GARDEN OF EDEN

In contemplating the creation of the God-like man, his place of dwelling must be considered and arranged. His spiritual dwelling was in God. "God is love; and he that dwelleth in love dwelleth in God, and God in him," I John 4:16. But he had a physical relation to this physical world. His place of dwelling had two apartments, physical and spiritual. He must occupy both at the same time. Physically he dwelt in this world, spiritually he dwelt in God. And thus, being holy, his physical apartment must be holy to be a suitable dwelling place for the God-like man.

The fitness of Adam to have communion and fellowship with God, and dwell in the presence of His effulgent glory, and delight himself in such an environment, made it impossible for him to dwell in any other without a change of nature.

THE CONSTRUCTION OF EDEN

God, perfectly understanding the laws of fellowship, or association, prepared an earthly place, with all its purity, beauty and harmony, after the heavenly order. It was indeed an earthly heaven, prepared for an earthly divine being; a garden of God for the God-man, made after the likeness and order of heaven; for the man made after the likeness and order of God.

There must be an agreeableness between the holy being and his environment. The nature of every creature demands an element which agrees with its nature. This fact God has thus established forever, that a Christian or holy person cannot dwell in an holy place, or have fellowship with unholy environment.

In this case man did not make this environment; God, knowing what his pure nature required, prepared it for him. But when his nature changed, as a result of his sin, his environment changed. The earthly paradise was lost. He was driven out. He had forfeited all right to its pleasures and benefits. To all its rich delights and sublime realities there remained to him not a single privilege. They had disturbed the Divine order of life.

These blending principles or laws of harmony and fellowship cannot be disturbed without immediate separation and loss of harmony and peace. To destroy these congenial principles and co-operative laws is to sever Divine communication and fellowship.

Every element must be in its own class. God created man in His own class, with Divine co-operative principles adhering perfectly to the Divine will, and blending perfectly with the Divine nature. This is the only state in which man can enjoy communion and fellowship with God. The drunkard goes to the saloon; the gambler to the gambling den; the de-

votée of pleasure to the place of amusement; the Godly to the place of prayer and praise. These inward operating laws of social harmony will classify all. All who have fellowship with the ungodly are ungodly. All who can enjoy carnal or evil things are as carnal in heart as the things they enjoy. "Whosoever, therefore, will be a friend of the world (evil world) is the enemy of God," James 4:4. "If any man love the world (the evil world), the love of the Father is not in him," I John 2:15. Hence, you see, it is a scientific fact, and God and science agree, that it is as possible for God to enjoy evil associations as it is for those who have His nature. To be a Christian at all is to partake of His Divine nature, II Pet. 1:4. It is to be a new creature, II Cor. 5:17. This being true, his earthly communications must be righteous and pure.

RELATION OF NATURAL AND SPIRITUAL

The human and Divine being has a close correlative connection to the natural and spiritual world. If a person is fit to associate with God, he is unfit to associate with sin. He cannot agree with both. A salvation that will fit a soul for a holy heaven will unfit it for the unholy of earth. To be righteous is to cease to be unrighteous.

God still works out His will after the Eden style. "And He hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Here

you see, we are lifted back into the heavenly place. We again have our spiritual dwelling in Christ; and as He has commanded us to come out from among the ungodly things, we have our earthly dwelling among the legitimate things only.

It was the holy nature of the God-like man, his coherent relation to God, that demanded for him a holy dwelling place. He could enjoy no other. God still requires a separation from all sinful things; it is an absolute necessity, that the life union with God may be conceived and the coherent relation maintained. Adam sinned and died spiritually, and thus lost his life union with God. This life union with God cannot be restored until the cause of disunion is removed, which is sin. This, however, we will treat more fully in the next chapter.

FINISHED EDEN

Accordingly, this lovely Eden was prepared with all its blissful delights, its sparkling streams and beautiful cascades, from which a silvery mist went up to water the garden. No overspreading, angry clouds, flashing lightning or bellowing thunder, to excite fear or disturb the peace and quietness of the Eden home. No scorching sun rays to wither or fade its vernal beauty, for all elements were perfectly poised and blended. No fumes of putrid matter mingled with the aroma of its perennial blooming and fruitage. The terrestrial paradise was of almost celestial beauty and grandeur. Its bowers

overhung with floral draperies and evergreen festoons; the intermingling branches of the trees formed beautiful arcades, such as no one but the God of nature could build.

In this Eden love-castle the Lord God placed His earthly representatives, His semi-human and semi-divine beings, the seed from which the entire human race should germinate.

Had not this seed been corrupted, it would have multiplied its own likeness in the earth, and the earth would have been inhabited with a God-like people, people after God's own likeness.

THE FACT OF SIN

Now, as we have briefly considered the fact that man was created in the image of God, and that because of a necessity, God being holy, we will now note carefully the evidence of the fact of sin; and in proving the fact of sin we will more fully establish the fact that man was created holy; for if man fell at all he must have fallen from holiness or a holy state, as there are but two states, holy and unholy, pure and impure, clean and unclean, right and wrong. And as we have shown in the foregoing pages that man was the result of a Divine desire, the effect of a Divine act, and the expression of the Divine will, therefore he must have been holy. Then the fact that man is unholy now proves the fall and the effect of the fall.

LEAST CHANGE A FACT

Can there be a change made in any material or immaterial element that would not be a positive fact? There can be no change in the effect of a cause without a change in the cause. Every productive cause will produce its own likeness in its generative effect. The creative power of God produced a holy man. His holiness was a condition of life. The contact of the soul of the holy man with the power of the en-

emy produced an unholy condition, or a condition like the cause, enmity. The changing of the condition of the life of the holy man and woman from holy to unholy can be no less than a positive fact, a fearful reality. Furthermore, if the contact of the soul with the power of Satan wrought a positive Christ's redemptive power must also effect a positive change in the condition of life, then contact with change in the condition of life. If the effect of sin in the heart life is conducive of evil, the effect of redeeming grace must be conducive of righteousness.

In the parable of the wheat and tares we do not understand that the wheat degenerated into tares through the process of generation. Jesus, in answering the disciples' question, "From whence then hath it tares?" said, "An enemy hath done this." The devil sowed evil seed after his own nature, and, of course, it produced his likeness. "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil. He that sowed the good seed is the Son of Man." Each seed generates its own likeness. The proof of the fact that the enemy had sowed evil seed in the field was its visible generated product. It was when the blades appeared that the tares were discovered. The seed was secretly sown, but its generating effect was visible.

The tare seed was sown in the heart of Adam and Eve by the enemy (Satan) and every generation of

Adam has been wicked. The parable shows that the good seed does not come from Adam, but from the Son of Man (Christ).

Cain and Abel represent the wheat and tares in the field, though Abel was not born righteous, but made righteous through faith in Christ as represented by his sacrificial lamb.

THE TRANSGRESSION

Now, we will note carefully the transgression of the law of the garden, and its effect.

God only asked them to observe one commandment, and that for their best interest and highest good. In fact, all of their comfort, joy and peace; their earthly and heavenly interests; their physical and spiritual life, yea, all of their highest privileges and attainments in the Godward way hung on their obedience to this one commandment. How infinite the loss for a little momentary pleasure, if it might thus be called.

COMMANDED TO ABSTAIN

The commandment was not to render some difficult service, but merely to abstain from something their pure hearts did not desire.

How easy it seems it would have been even to have forgotten entirely about the forbidden fruit, with hearts that did not crave or desire it, and with so many rich delights and inexpressible pleasures in which they might freely indulge to their utmost sat-

isfaction. It is true of His precious will today. His saving grace removes the desire for sin, and in His service is great pleasure, and the fruit of His grace is hanging in luxurious quantities around the obedient, to which they have access and may freely eat. The great task of all is to abstain from the forbidden.

THE APPROACHING MOMENT

But, alas! one morning in the absence of God—though the garden seemed to be most resplendent in beauty; though the dampness of the night had moistened its flower-decked slopes, causing a going forth of a sweet fragrance of rarest quality; though the drops of dew as they hung upon the vernal bows, glistening in the fresh morning sunlight, seemed to cast forth a halo of rays that arched the garden like a bow of promise—evil approached.

Is it not like the Infinite Father, in a moment of great trial and danger, to throw around His endangered ones an unusual amount of grace and glory? Truly, this was a moment in which earth's greatest crisis was pending. The decision of His free-moral beings in this hour meant the preservation or destruction of His created universe; the life or death of the ones who must make the decision between right and wrong. The whole universe is involved; heaven's interests are at stake; the life of His human people is at stake; yea, even the life of the Son of God is involved in the decision of this supreme

moment. If the human judgment decides against the will of God, the paradise is lost, the earth ruined.

Great national interests many times have hung, as it were, by a frail thread. The nation fairly stood upon tiptoe of anxiety, waiting to hear the decision of the council which would determine the result. But no such interest, no such weal or woe, no such loss or gain ever hung upon the decision of human judgment. No doubt God on some secret viewpoint watched, while angels and the host of heaven gazed to see what decisive action would be taken; and hell's angry hosts stood in silence and breathless hope to hear the sad revolt of man, only to break forth in venomous rejoicing to hear the crash of God's created universe as the foundation of His government of peace and harmony gives way. The distant cry of dying mortals is heard, and in point of time, and process of the population of earth's vast fields, the death wail of all Adam's children yet unborn. For by the sin of one man (Adam) death passed upon all.

THE CRUCIAL MOMENT

The crucial moment has come; Satan appears, but in disguised form. He comes as an instructor and guide to better things, to a state more equal with God and more satisfactory. Oh! beware, beware of teachers who bring you light on a way to better and higher attainments apart from God's way, who deny the scientific statement of God concerning the trans-

gression. God said: "In the day that thou eatest thereof thou shalt surely die." The devil said: "Thou shalt not surely die." He denied the effect of sin; hence the fact of sin. His agents are still denying it, but the awful fact still remains.

THE DECEIVING METHOD

He engaged the mind of the pure woman in consideration of the Divine command and the result of its violation. He inquired concerning their given liberty in the garden. This he did to find the place of attack at which he might advance his fallacious argument and foil his victim. It was through the mind he worked out his deadly plot. The greatest weapon Satan has is the human mind. By it he ruined the whole creation of God. He has used it to slay mankind since the moment of the fall. The present unprecedented war is due to the fact that the mind of its agitators is under the control of Satan. Christian, if you do not want to fall from grace, do not lend your mind to the enemy. Do not let him reason with it. If he gets it he will slay you with it. By gaining her attention and thought he succeeded in blinding her mind to the penalty of the law. He made it to mean knowledge and equality with God instead of death. He strengthened his argument by saying: "God doth know — ye shall be as gods, knowing good and evil." The plural word "gods" refers to the two persons whom he is seeking to de-

ceive. That they, by eating of the forbidden fruit, may become gods, equal with God in knowledge and power. He succeeded in conceiving in their hearts the desire to arise to equality with God, as he himself had once desired, and by it fell. He said: "I will be like unto the Most High; I will exalt my throne above the stars." Likeness to God, and equal with Him in power and authority. It seems the highest ambition of man has ever been to attain to highest rulership. This strong inclination of the human heart is its most dangerous weakness. By it Lucifer fell from highest state of angelic perfection. And by it Adam, the crowned prince and father-lord of the human race, fell to eternal loss of his kingdom and lordship, and thus ruined the fair Eden and the whole six thousand years' labor of God. Nations have fallen from national pride, honor and power through the kingly rule of one who claimed to rule by Divine authority, and confessed equal power with God.

The Kaiser of Germany has an idea in his mind that God has appointed him to rule the world, that he rules by Divine right. He has converted the mind of his people to the same idea, and the influence of it has caused the concentration of all his mighty human powers to one common center to effect this satanic idea.

RESULT OF SIN DENIED

The enemy's statement was false and unscientific. It was not the correct result of the forbidden trans-

gression. Thousands today are accepting the enemy's false and unphilosophical teaching. They are indulging in many things they say are educational, therefore they judge it right to do so; but the effect of a great percent thereof is death to the spiritual life and degrading to the moral. The mental may be developed at the sacrifice of the spiritual life and the degradation of the moral. Much of the educational means used today is destructive to right and sound education. It disqualifies the student to use his acquired knowledge. Every man should think for himself. Reason alone would tell us that knowledge gained by violation of law is not profitable, and that by violation of law no man can be more like God. Sound education teaches us to observe all the laws concerning the three-fold interests of mankind: Divine, civil and natural. All are beneficial, if observed. All are destructive if violated.

FATAL DECISION

The impression was made upon the mind of the pure woman. The greatest crisis in the course of time had arrived. The great hand of time had swept the dial of the created universe and had gathered into that supreme moment all the mortal and immortal interests of mankind. The powers that gathered in conflict in this supreme moment are beyond imagination. All of the whispering voices of the infernal hosts poured their entreaties into the minds of the ones who must make this most impor-

tant decision, while no doubt heaven moved as a unit of influence to persuade to right decision. But, alas! her judgment decided in favor of the new thought. If he had told her the fact of the result of the contemplated action, she would have fled from him or have scourged him with a righteous reprimanding voice for suggesting such an atrocious deed. But, beguiled of the actual fact, and not thinking perhaps of wilfully violating the law, her mind being so filled with the new interpretation of the commandment, or the result of its violation, that it was knowledge and equality with God, and not death, she did not fear to disobey the Divine command. It was made reasonable and beneficial instead of unreasonable and destructive. It was good promised for the act of wrong. The devil not only denied the Divine stated effect of overstepping the legal measure, but emphatically declared it to be the only way to be equal with God, or to rise to higher attainments in life. Purity and virtue are more essential than knowledge gained by the loss thereof. They gained the knowledge promised them by the overt act, but they lost their Divine likeness and thus separated themselves distinctly from God. Wisdom today, with many, is valued above purity and virtue. She confessed she was beguiled, deceived. But being deceived, she was not excusable; the awful effect of the deed was according to the Divine pronouncement. This principle of justice and effect of the violation of Divine law will be executed through all of God's dealings

with mankind. The enemy is springing this death trap on the masses of this present time. It was a new idea to the pure woman in the garden. It was but theoretically explained to her, but the practical experience proved the theory to be fearfully false. The wisdom and knowledge which they lost was far superior to that which they gained. Their first wisdom qualified them to comprehend perfectly the Divine will. It gave them easy access into the infinite mysteries of the God-head, but the wisdom which they gained was so far inferior that they could not understand God, neither know Him. "For man by wisdom (natural) knows not God." Christ was made unto us "wisdom." Divine wisdom is meant, or wisdom of Divine things. And only as we have Christ in our life can we understand the Divine will or discern spiritual things.

NOT DECEIVED AS EVE

No one since the Eden experience can be deceived by this satanic guile as was Eve. It was tested out and the actual fact revealed, that earthly wisdom and knowledge of right and wrong are not the likeness of God in which man was created; neither does it produce a fitness meet to fellowship with God. Man must possess Divine wisdom and purity of life. He must be in God and like God, that he may have unity with God. Unity with and likeness of God is spiritual, not mental. It is obtained by faith and not by culture and refinement. Culture and training will

only develop the moral and mental elements of the being. It cannot develop the spiritual being of man, for the word of God declares all men are, as a result of the fall, spiritually dead, and therefore he cannot be cultured to spiritual life.

CHRIST MUST SPEAK

The life-generating voice must speak, "Come forth." Whatsoever was lost through the fall can only be restored through the redemption. If culture and training will fit a soul to dwell in heaven with God, then Christ died in vain. We may remove every hindrance, take away the stone, but unless Christ speaks, the soul will remain spiritually dead.

To teach that in man is a dormant germ of goodness which has survived the fall, which may, through development and refinement, outgrow the moral badness of man, and thus the badness wither and die and man become righteous through an evolutionary process, is to deny the effect of sin and charge God with falsehood; and, furthermore, deny the teaching of Christ, and the purpose for which He came into the world. "I am come that they might have life," John 10:10. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life," I John 5:11, 12. "For if there had been a law given which could have given life, verily righteousness should have been by the law," Gal. 3:21. Here, you see, righteousness is

by the life of Christ within us, and not by the law. The law was our schoolmaster, our educator, but it could not educate into us righteousness or make us righteous, for righteousness is not legal education, or mere observance of the law, but life through Christ or Christ's life within us.

All who trust in their education and religious training and refinement are not deceived as was Eve by satanic guile; they are openly and boldly defying the plain statements of Divine truth, and the demonstrated facts as shown in the transgression. What right has any one to claim eternal life and righteousness through any other method than that which God declared?

According to the word of inspiration, man is dead in sin, spiritually dead, and reason alone could only rightly conclude that the only hope of the soul must come from a law that can give life. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. 8:2. "If any man hath not the Spirit of Christ, he is none of His." The influence here is that man naturally has not the Spirit of Christ. This being true, how can there be a Christian or Christ-like life developed where there is no Christ Spirit? Again, what right have we to claim a Christ-like spirit apart from the Divine method by which it may be received?

FALSE CLAIMS

All these claims of spiritual life, righteousness and right relationship to God apart from the Divine plan, are but a positive denial of the fact and consequence of sin. "The soul that sinneth, it shall die." Ezek. 18:4. The effect of every wrong deed upon the moral and spiritual nature of man will be as God has declared. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," Gal. 6:7. This is a philosophical statement. The principles of cause and effect support it. The nature of every seed is produced in its generated product. The harvest will be like the seed sown.

FROM INIQUITY UNTO INIQUITY

Seed always in its generative process multiplies itself many fold. The effect of sin is always much greater than the sin committed. He that soweth to the flesh (the carnal nature) shall of the flesh, in a reactionary effect, corrupt himself, or the effect of his sin is self-corruption. Hence, you see that there is a work of degeneracy going on continually in the life of the sinner. This increasing moral badness or continual falling proves the fact of an inward corrupting cause which leads from bad to worse, from corruption to corruption. There is no limit to the downward trend of a soul thus lost from God and light. Corruption multiplied by corruption sinks far beyond the reach of light. How awful the thought

—a soul once fitted to dwell with God in light, now fitted to dwell with demons and the damned in endless night! Oh, sinner! each moment thou art changing and conforming to the character of hell. Your good intentions and desires, that feeble hope of some day becoming a Christian, are weakening and decaying under the evil passions of your nature and resistance of the Divine will. The evil force of your nature some moment will crowd you over the boundary and limit of Divine mercy and Infinite love, alas! to drift on and on to the furthest point from God, heaven and light.

Science declares the illuminous circle around the sun to be a mass of particles which have broken off of the great shining planet, which circle with its revolving motion and drawing power; and at times great numbers of these planetary particles fall back into the sun, while other particles recede farther and farther, till they sweep beyond its centripetal power and fall to some unknown destiny, never to return.

BROKEN OFF BY SIN

Man was thus created to dwell in God, but was broken off by sin and has circled far from Him. Hence, the co-operative powers of the redemption plan are to bring us back to the place from whence we fell, to restore us to God and His likeness; but to resist His drawing power is to recede away till you break beyond the reach of His redeeming mercy and fall to the regions of the damned.

CHANGED VISION

Let us note still further the garden experience. The woman, under the incubus of the new interpretation of the effect of disobedience, began to see that the fruit was good for food. Why should she care for or desire this food, when God's exuberant hand had superabundantly supplied their every need? An earthly care is creeping upon her. The fact of a change of heart desire is appearing. That natural unconscious trust in God is weakening. No want of food had ever appealed to her mind before.

A lessening of the spiritual and an increasing of the natural is going on in her heart. Self-responsibility and care are coming on as her trust in God weakens. A selfish desire and lust for the forbidden is expressed in these words: "It is good for food." An evil nature is already conceived in her heart which desires evil, a nature to which sin is good and enjoyable. She is now fitted to have pleasure in unrighteousness, 11 Thess. 2:12. No such desire could come from a pure heart. Purity and right could not call evil or the Divine forbidden good. Righteousness and unrighteousness, merit and demerit, have no fellowship. The established laws or principles of distinction between adverse elements support this fact.

Second. "It is pleasant to the eye." It is the first time the beauty of natural things appealed to her. Her vision is now perverted. Even the Divine for-

bidden things now appear beautiful, pleasant, pleasing and agreeable. What is it but the appearing of an awful fact; a change taking place in the heart; a corrupting of desire; a transferring of affection and admiration from God to natural and sinful things. The beauty of God, holiness and heavenly things is fading; the interest in spiritual things is dying as the vision dims in the death struggle. What evidence could be furnished that would be more convincing or valid? Science stands agreed. The effect reveals the nature of the cause. Hence an awful change from purity to impurity, righteousness to unrighteousness, is evidenced.

Third. "A tree to be desired." Notice the word "desired." Alas! Satan has accomplished his desired end; a desire for the Divine forbidden things is conceived in the heart. He knew he could not induce them to indulge in the forbidden unless first he could get a desire for it conceived in them, for their pure nature could not desire it. The enemy recognized the fixed principles of cause and effect. He was wise enough to know that the cause must be wrong to produce a wrong effect. He must get their will under the power of an unrighteous principle before he could persuade them to commit the evil act.

An evil nature agreeable to wrong was first conceived, then came the desire for the wrong, then the will consented to the desire, then the act was committed. "Whosoever committeth sin is the servant

of sin," John 8:34. That is, his will, his personal self, is under the operating force of the indwelling principle of sin, which rules his heart life,—like the man in the seventh chapter of Romans. He willed to do good, but found himself helpless under the controlling power of an operating law of sin which ruled in his members, which also held him in bondage to sin. Here, you see, by the Adamic transgression an operative law of sin was established in the very life principle of man which operates in his members, producing evil action. A base principle now rules the heart's affections and desires. A desire to be wise rather than godly. Wisdom gained at the fearful price of innocence, purity, heaven and God. Surely this dark principle conducive of evil action and desires did not come from Him who created them in His image. Surely that inbreathed likeness of God could not desire that which is opposed to the Divine will. We conclude that sin is an indwelling operative principle in the heart; conducive of evil desires, motives and aspirations. The first generative principle was holy. It could only produce pure motives and desires. The first was of God. The second is of the devil.

Still more evident is the fact when we see the hand reaching for the forbidden fruit, a visible wrong act produced by an invisible wrong motive and the result is spiritual death.

THE APPROACH OF GOD

In the cool of the day, God as usual appeared in the garden, but the man and the woman were not in their former place of meeting. This is very strange; they were never absent from meeting before.

Being interested in them, as the evening shades were falling, God calls in tender words, "Adam, where art thou?" But no responding voice is heard from the absent ones.

But why this silent absence? Why do they not respond to the voice of Him who has a right to know their whereabouts and the cause of their absence? If sin is not a reality or the effect of the transgression a real fact in their life, why should they thus hide from God? The critic says it was condemnation charged upon them by the verdict of their own judgment. They were ashamed because they had dishonored the supreme Sovereign. They had ignored His right to be obeyed. But if sin is not a conscious reality, why should they be thus ashamed? If they were conscious of shame, they truly were equally as conscious of the cause of their shame. If there were no change in their nature as a matter of fact, from their former state, why should they fear the presence of God? Their fear did not come from the thought of punishment for the deed, but from the fact of their nakedness. Adam said, "I was afraid because I was naked."

NOT DEATH BY EXECUTION OF LAW

We are not to understand that the death spoken of in connection with the violation of the commandment is a penalty to be inflicted by judicial authority. It is the result of the violation of the law upon the violator. Like a man putting a pistol to his temple and pulling the trigger. The result is death. The result of violating the Divine law was death, not to be, again let me say, inflicted upon them by the hand of justice, but as a result of their own act. For illustration—A person takes some deadly poison and dies as a result. It is an awful crime, but not punishable by law, for the one who committed the crime is dead.

The instant Adam and Eve committed the sin they died spiritually, and the only possible hope for them was to accept pardon and life upon the basis of Divine provision. They were underneath the penalty of the law, which is death. There was no judicial course to pursue to inflict the penalty upon them.

The only course of procedure to take in behalf of the man and the woman who are dead, who by the act of their own judgment executed the penalty of the Divine law upon their own life, is by legal proceedings to provide a way by which to restore the life and lift the penalty without affecting the moral rectitude of the Divine character or ignoring His right to be obeyed. The strength of the law is its penalty; to remove the penalty is to destroy its governmental force.

Again, a man might take the life of another, and yet by some course of legal proceeding be pardoned and thus escape the penalty of death. But the Eden tragedy was a double suicide. God could not recall the verdict; no counter-move could be taken; the sentence was executed; the criminals were dead (spiritually). Hence you see, there is no hope for the sinner except on the basis of substitution, not a revoking of the sentence, but a shifting of the guilt and penalty to one not guilty.

The unalterable law of God must hold him under its righteous verdict forever unless a legal act may be taken which will defend the right of justice to punish, yet procure a lifting of the guilt and penalty from the guilty, thus freeing the sinner without invalidating the Divine law. "That He might be just, and the justifier of him which believeth."

Every act of mercy must be approved by justice. Law and grace are cooperative in the redemptive plan. Mercy procured a basis upon which pardon could be granted the sinner without setting aside the law. Grace supports every claim of the Divine law and seeks to bring everything back to its righteous standard. Christ came that through His redeeming grace the righteousness of the law might be fulfilled in us. Rom. 8:4.

EVIDENCE OF SPIRITUAL DEATH

The evidence that they died spiritually at the moment to transgression is, first, "The eyes of them

both were opened." They at once saw themselves in a different state. There has been up till this time a Divine covering of purity and innocency. A mantle of glory hung over them.

Their hearts and minds being pure, their vision was pure. "Unto the pure all things are pure," Tit. 1:15, i. e., in their proper state and purpose. If the effect of the transgression was not a reality or a conscious fact, why do they now see things in another light? Why do they not see themselves as before?

Second. "They knew that they were naked." Alas! their new vision is not imaginary, but a fearful fact is revealed. The Divine covering of purity, the mantle of glory has been removed. Robe in scripture language means righteousness. Righteousness is a state or quality of life, free from guilt and sin, purity of life. Righteousness will robe herself in her own likeness. When she dies her robe will fall with her. Unrighteousness will appear in its own expression. God made man out of the dust, but He filled and clothed him with His own likeness. Divine life and purity. When the Divine inbreathed life was slain, the outward robe or likeness disappeared, and their shameful moral nakedness was seen. The New Testament terms support this idea. "Put on Christ." "Put on the new man." "But put ye on the Lord Jesus Christ."—The grammar of it is the same as putting on a garment. Hence Christ fills within and covers without.

Under the awful sense of their shame and nakedness they, when hearing His voice walking in the garden, hid themselves.

This change of nature, this loss of Divine fitness and agreeableness with God, broke all fellowship and harmony between them.

An impassable gulf now divides between them and their Creator. Not a separation by law only, but a gulf dividing between two distinct states or conditions, with which there can be no union eternally, unless the fallen by some means may be restored to the Divine likeness, made again to harmonize in nature with God.

Being conscious of two grave facts, they begin to cover their shame. 1. They knew they were naked. 2. They knew they must meet God. How could evidence be given more strongly to convince of or prove of the fact of indwelling sin? Every act confirms it.

IGNORE DIVINE AUTHORITY

They ignore Divine authority. God calls, but they refuse to answer. The unrighteous feel no obligation to answer the Divine call or obey His law. Adam no doubt realized that some day he must meet God, but ignoring the call of God, he continued his effort to prepare himself. Here the deceitfulness of the heart is clearly manifested. He endeavors to recover himself from the effect of his sin, that he may appear before God as though he had done no

wrong. Job confirms this statement. "If I covered my transgressions as Adam, by hiding mine iniquity in my bosom," Job 31:33. Here is a striking revelation of the awful depth to which man fell from the image of God. If we grant the Eden story as truth, there is no argument that will stand against the terrible fact of sin. If we deny it as a truth, we place the origin of man in the realm of the unknown. We have too much respect for our dead ancestors and living relation, to say nothing about throwing such a blasphemous insult into the face of Deity, than to even honor with a doubt the silly, bogus hypothesis of evolution.

VISION OF SIN

It was the first vision of sin and moral corruption their pure eyes had ever witnessed. How dreadful and sickening is the sight, but infinitely more dreadful the fact. Who can imagine the distress of mind in that hour; guilty and fallen from purity and virtue; naked and no robe with which to cover their moral shame; and the liability of God appearing at any moment. What would they not gladly give if they had not done the deed. A thousand worlds as fair as Eden would seem but a small gift if they could be again as before. No recourse to be taken, unclothed and guilty, they must face their God. Sorrow and tears bring no relief; regret and remorse do not atone; streams of burning tears, with

groans and deepest sighs or vows from hearts sincere cannot remove the guilt nor change the fact.

Their hearts were not hardened by sin nor their conscience seared. It was the first time the cruel scourge of condemnation had smitten their tender conscience.

No one but the Infinite One Himself could see or comprehend the height and depth and length and breadth of the effect of this act of disobedience. It was the opening of a corrupt fountain which will pour forth its deadly current, spreading world-wide, and course down through the length of time.

Let the skeptic, infidel and critic tell us from whence all the cruelty, crime, sin, immorality and degradation came, if it is not the result of the Adamic choice. Tell us, Mr. Critic, why is it that a people deprived of ennobling influences and means of culture and refinement never rise to the plane of civilization, never discover the higher ideals of life, nor outgrow their dark swaddling band of superstition and fear? Their ideas of life and its privileges, attainments and hopes never develop nor lift them out of their infant blindness and superstition.

The light of passing centuries is not sufficient to sunder the galling shackles of traditional blindness, or to dethrone their pantheistic gods.

If man is naturally good and possessed with a beneficent nature, or if there is within an operative law which is constantly developing a higher state of life

and intellectuality, why does not this inner operative principle of goodness remove the moral badness and develop a more noble character? The most cultured and refined, and even most religious in the days of Christ's earthly walk, manifested the most cruel and vicious nature.

If that inbreathed Divine life principle which caused man to become a living soul (a God-conscious being) was not destroyed or corrupted by the Adamic sin, why is not the disposition of every man the same as before the fall? If by the act of violating the legal measure man's nature was not changed, he still would be holy; every motive would be pure; perfect love would be the ruling principle of every heart.

Man has corrupted God's whole creation. Everything He pronounced good has been corrupted and disordered. Things of demoralizing tendency, that lead to badness and wrong, are but the product of the carnal mind; all have been invented and arranged to satisfy and entertain the carnal desires of the human heart.

BEFORE THE BAR

Finally the dreaded moment came. They are arraigned before the bar of God, trembling with fear and shame. What will the verdict be? Adam's confession is, "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." The cause of their fear was their unfitness to

stand before God. There was a fearful, conscious change in their moral and spiritual life. It is an unmistakable evidence of the fact of sin.

A judgment trial is on, and apparently there was no one to plead their case. It was indeed a dark moment, a dreadful hour, in which their destiny must be fixed, either for weal or woe. But the Divine Creator had made provisions in case such a calamity as this should come. Light from behind the screen flashes in crimson shade upon the altar of sacrifice. God takes the position of high-priest, sheds the blood of beasts for their atonement, and with the skins He covers their nakedness; the innocent suffering for the guilty. The substitutionary atonement is revealed. In all the shadowy scenes of the sacrificial Lamb of God there is not found a more adequate figure, which more adequately sets forth the redemption of man through Christ.

FIRST OFFERING FOR SIN

There are three points here which we wish the reader to note: Life, blood, and robe, or covering. The life of the substitute had to be taken for the life of the one slain by sin. He died that we might live. The blood was shed to atone for sin and cleanse from its pollution. "Without the shedding of blood is no remission." The skins of the beasts were used with which to cover their nakedness. "Put ye on the Lord Jesus Christ."—"For as many of us as have been baptized into Christ have put on Christ."

The actions of God here in the Eden palace are positive evidences of the fact of sin. The life taken, the blood shed, the robe of skin, prove the death, guilt, and nakedness of the sinner.

THE TRIAL

First question: "Who told thee that thou wast naked?" Had some angel told a forbidden secret? No! No one could have told them this before they sinned, for they were covered with a robe of purity. They were clothed with the righteousness of God. Whatever their manner of living may have been, this nakedness is not to be understood as an uncovering of the body. It was a moral change that appeared. The mantle of Divine purity and likeness of God was removed.

Second question: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" This question, like a sharp probe, reached the secret of the trouble. Adam, with much hesitation, begins with words, divided with deep sighs, to make confession. He confessed in detail. "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." "And the Lord God said unto the woman, What is this that thou hast done?" "And the woman said, The serpent beguiled me and I did eat." This is a clear and perfect confession, a stating of all the details of the case.

It is possible, however, that they might have thought to lessen their guilt by referring to the man-

ner in which they were induced to eat of the forbidden fruit, but it is not probable. True, they manifested a fearful spirit of deception in trying to hide their crime and its effect; but in this case they are before God, and a full confession must be made.

The fact that God called for them is evidence that they were out of His will. And to get out of His will is to transgress His law. "For sin is the transgression of the law." "The wages of sin is death." "In the day that though eatest therof thou shalt surely die." Death is the loss of life, and the loss of all relative connection with life. God is life. Sin is death. Hence, you see, by their sin all relation to life and God was severed. We do not marvel that they withdrew from the former meeting place and were loath to respond to the Divine call.

Every phase of the Eden experience and trial evidences the fearful fact of sin.

SACRIFICE FOR SIN

May we pause a moment here and note more fully the sacrifice for sin?

To lift a death penalty from the guilty, the substitute must die. And as the guilty was dead as a result of sin, the death of the substitute must have provided life for the guilty dead. The beast as a sacrifice could not impart life, but prefigured one who was coming to bring life. "I am come that they might have life." (Christ.) The fact that the substitute must die to meet the need of the guilty and

satisfy the righteous claims of justice, proves the fact of spiritual death; for if the effect of sin is not death, then the substitute need not have died. "Because," saith Paul, "we thus judge, that if one died for all, then were all dead, II Cor. 5:14. Whatever the law requires of the substitute, proves the state of the guilty.

If a person takes his own life there is no hope for that person. He must remain dead to all eternity, unless there can be found a substitute that can atone for his crime, restore him to life, and cleanse him from the pollution of sin. The substitute, in order to meet the approval of justice, must restore him whole again. Now, the sacrifice is itself valid evidence of the reality of sin. "But in those sacrifices there is a remembrance again made of sins every year," Heb. 10:3.

Death is just as absolutely a fact as is life. Death is a change of state and place, and such change cannot be without consciousness thereof. Hence, it must be a real fact.

CLOTHED WITH SKIN OF BEAST

Life had to be taken to get the robe with which to cover their shame. The robe is furnished by the sacrifice. Christ died to redeem us from sin and re-robe us with His own likeness. We are all as morally naked as was Adam. He lost the Divine robe of purity, and all his children are born without it; we must come to the second Adam (Christ) to find it.

We must put off the old man (Adamic nature) and put on the new man (Christ's nature). If Adam was ashamed and unfit to stand in the presence of God without the robe of Divine purity, so likewise shall we be.

If there was any change or loss in the moral character, no matter in what degree, it must be a real fact. If it is not a fact, there is no loss or change in the moral state or nature. Hence there is no such thing as sin.

CAUSE OF SIN

Sin can be no less than an act against the Divine law, and there must be, therefore, a cause for such act. It is either caused by external influences or by an internal principle or desire. In the case of Eve there was no act of sin until there was first an inward desire.

The desire was not, however, the sin itself, but an attribute of it—the manifest evidence of the fact of sin, as an inward operative principle—a nature of such character as to desire wrong. Wrong desires wrong. Purity desires purity.

There must be two opposite elements to prove the existence of either. If there was no darkness we could not prove the existence of light. To prove what light is we must have the darkness in contrast.

If there were no death we could not explain life. These opposites, righteousness and unrighteousness, purity and impurity, etc., are facts against facts.

INHERITED DEPRAVITY

Great effort is being put forth these days to prove the child does not inherit a sinful nature from the parent; that every person becomes depraved in nature as a result of their own sin; that sin is committed by the influence of environment and not by an inherited principle.

In the dimness of human reasoning appears a form as that of an angel of light. It presumes to guide to better things, as when in disguised form it appeared in the morning dawn of fair Eden. Its object then was to destroy God's created ones. Its object now is to keep them from getting back to God. You see, they teach that children, especially those born to Christian parents, may be thus trained in the ethics of moral and spiritual life, that they need not to be born of the Spirit. Thus it denies the declaration of Christ as it denied the declaration of God in the garden. Christ says, "Ye must be born again."

Now let us look for the evidences furnished us in the Word of God.

"And Adam called his wife's name Eve; because she was the mother of all living." And yet no children were born. It means she is the mother of all that shall ever live—the fountain head of the entire human race. Hence, the fountain head being corrupted by sin, the whole outflow will also be corrupt.

Rom. 3:23, according to best authority, properly translated would read: "All sinned"—all sinned

seminally in Adam. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all sinned." Rom. 5:12. Margin: "In whom all sinned." Notice the word "passed." "Verb—transitive." Verb—something affirmed of some person. An act of a person which produces a real effect. "Transitive"—effective by transference. Hence, you see, death by Adam's sin passed, i. e., was transferred to his offspring, all men. "In Adam all die." Note the expression, "In Adam." When Adam sinned, the inward spiritual man died, hence that spiritual generative law was destroyed so that they could not bring forth spiritual children, thus the spiritual life of all the human family died in Adam.

SIN IN CHILD

The child is not born spiritual. "That which is born of the flesh is flesh." The child is born totally depraved, but owing to its innocence it is not held accountable, and owing to the fact that it has never sinned it is not guilty; therefore the atonement makes provision for its eternal life. The child is born in the kingdom provisionally, but when it arrives at the age of accountability it, by the choice of its own heart's desire, steps out into sin, therefore he forfeits his childhood hope.

Let us advance a little further on this thought. II Cor. 5:14: "We thus judge, that if one died for all, then were all dead." He died for all that should be

born after His death as truly as He died for those born before. Thus it is clear that God counts all that ever shall be born, dead in Adam. The provision itself is evidence of the soul need. If the provision is life, the need of the soul is life. And if all must be saved through this Divine provision of life, past, present and future, the only conclusion is, all that will ever be born will be, in Adam, dead, and must be made alive in Christ.

The death of the body is separation of the body from soul and spirit. Spiritual death is separation of soul and spirit from God.

The pure God-life was lost by sin. They sacrificed virtue and purity, the life of God with God, for the knowledge of its value. We must have the life-likeness of God to live the life of God with God.

We live by Him, in Him and with Him. To live in Him and with Him we must be like Him. The loss of His inward life-likeness separates us distinctly from Him, and will separate us from Him eternally if not restored.

TWO OFFERINGS

In the case of Cain and Abel there are two great facts revealed. One acknowledges inborn sin or spiritual death, and the other denies it. Abel's offering evidences his faith in the Divine provision, also the knowledge of his need. The offering of the lamb is a prevailing argument that he knew he was under the death penalty of sin, and that nothing but the

sacrifice of life, the shedding of blood, could atone. The death of the lamb proves the fact of the death of the guilty.

CONSCIENCE A WITNESS

He was conscious of his guilt or he could not have been conscious that his guilt was removed. Guilt must be a conscious fact or the peace of pardon could not be known. Sin, therefore, must be a reality, or there could be no such thing as guilt. Guilt is the effect of sin in the conscience. If guilt is a fact, sin therefore must be a fact.

Cain, for a sacrifice, brought the first fruit of the ground. His offering was a mere act of religious service, wholly destitute of any adequate sense of sin. In fact, it was an argument against actual or original sin—a mere formal service. No repentance manifested or sin acknowledged. Such religion denies the effect of the fall, and consequently the blood of atonement. Abel's lamb revealed the unsoundness and unprofitableness of Cain's religious ideas, and that his offering was unmeritorious.

MERIT OF OFFERING

Abel's offering merited the gracious pardoning love of God. By faith he offered unto God an offering that met the approval of justice, and brought into his heart the virtue of redeeming grace. His offering was the act of faith in Christ which brought the witness and joy to his heart of sins forgiven.

CARNAL REBELLION AGAINST THE DIVINE WILL

God being unable to approve Cain's offering, it being in no sense a sin offering, appeared unto him, and reasoned with him concerning his offering. He said: "If thou doest well, shalt thou not be accepted?" He evidently at least felt in his heart that God had respect of persons, but God informed him that if he had done well, He would have accepted his offering as freely as that of his brother. The respect was not in the persons, but the offerings. It is not sincerity in the heart of the one who presumes to worship God, that merits His favor, but a recognition of the Divine requirements, and a perfect compliance with the same.

"Sin lieth at the door." According to best authority the Hebrew word "sin" implies both "sin" and "sin-offering." Hence it is clear that God informed Cain that he was a sinner, and that a sin-offering was provided for him. "At the door"—within his reach. No excuse for not being forgiven. He passed by the sin-offering on his way to worship; it was by his tent door. Infinite mercy has provided a sin-offering for every man, and has placed it at the door of his own dwelling. Surely no man can pass out and in by this offering all his days and not notice it. "Behold, I stand at the door and knock."

Cain evidently pleaded his own ideas concerning his need. He argued against God's statement con-

cerning his sinful nature, and also the Divine remedy for its removal.

THE FACT OF SIN DEMONSTRATED

He insisted on having his own way, rejecting both the words of God and the counsel and entreaties of his righteous brother, also the evidence of the approval of God upon his brother's offering, which was the true sign of acceptable worship and true religion. He, having resisted God and God having departed from him, approached his brother, no doubt, upon the subject of sacrifice; and as they reasoned together he evidently still refused to acknowledge the sinfulness of his heart and the need of such a sacrifice as God had pronounced; he became so angry that he slew his righteous brother. What clearer evidence of inbred sin can be furnished than this? Who cannot see the manifest inward stirring of a nature, cruel, hateful, and rebellious, defiance of God flashing from his eyes; the reddening of his cheeks as that iniquitous passion of his fallen nature flamed, then whitening to a deathly shade as it reached the degree of murderous outbreak? Can a man be so grossly ignorant as to deny the fact of an operating principle within the heart of man, virulent in character, which would commit such a crime without the slightest provocation? Both God and his brother labored with him for his highest good and eternal welfare. Note the further evidence furnished in this narrative. Here the nature of the

father is manifest in the son. As Adam covered his sin, so also Cain covers his. "The heart is deceitful above all things, and desperately wicked," Jer. 17:9;—so wicked as to murder his brother, and boldly meet God and deny any knowledge of it. Here is a well-confirmed fact that sin displaces God from the entire life, and disregards His right to be obeyed. Hence sin itself argues against the modern theory of "the Divine in man." It disclaims all relationship to God, and holds no regard whatever to Divine authority. Thus inspiration declares: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8-7.

OPPOSED TO GOD AND MAN

We will pause here a moment and note briefly the direct opposition of the carnal nature to both God and man. Sin is always and forever the opposite of righteousness, as death is forever the opposite to life. God is righteousness and life. Sin is unrighteousness and death. Sin forms a law of eternal separation from God, therefore all who remain under it can never be united to God nor come into His kingdom. God is holy. His kingdom is a kingdom of righteousness. Sin is unholy and its deeds, desires and purposes are unrighteous.

Sin, as shown in the case of Cain, causes man to act upon his wrong judgment and choose loss rather than profit, wrong rather than right, death rather

than life. Sin, by ten thousand evidences, is shown to be deteriorating, ruinous to the soul, mind and body in all its effects. It has no right to citizenship in the kingdom of God. It is an alien in nature and an enemy in mind, and is forever condemned by the law of God. The verdict of the Divine law to be executed upon it is destruction. It is a nature untameable, unculturable and untransformable. It is not religious in itself, but dresses itself in the religious training of the intellectual man, or a mere imitation garb of piety, that it might remain unnoticed in the sanctuary of the human heart.

Deceitfulness is evidently sin's strongest faculty with which it works destruction. One evidence of its desperate wickedness is, it misrepresents all its claims. It never appears in its own likeness nor represents its business in its true character or purpose. All its mighty achievements are accomplished under misrepresentation and falsehood. The author of sin, by sin in its most deceiving form, succeeded in bringing about the destruction of all but eight persons in Noah's day, by propagating a false religion under the disguise of truth.

Before the intellectual bar it was reasonable and right. Inspiration sounds a note of warning to all who are thus deceived. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Satan knows that a redemption has been provided with which souls are freed from his power. It is his chief business to furnish all men with a substitute with which to blind and mislead, one that is reasonable and practical, promising the same hope in the end, and yet does not presently interfere with the chief desires, pleasures and aims of the fallen nature.

His only hope of victory is to allure away from the cross. The cross stands for his present and eternal defeat. He does not oppose so much the mental acceptance of Christ, but seeks to prevent the acceptance of the faith that appropriates Christ to the soul as life and righteousness. Christ is of no profit to the human race unless He, the great remedy for sin, is applied. It is the removal of sin from the heart that Satan seeks to prevent.

He well-nigh captured the whole world in Noah's day with a religion which allowed sin to remain in the heart, and is advancing the same today with alarming success.

Christ, looking down through the sweep of time, saw the fearful condition of the people in general, religious and non-religious, at the end of the age, and made clear announcement of it. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Paul also makes a clear announcement of the same. "Having a form of godliness, but denying the power thereof." A religion bearing the name of Christ, but denying that the blood is effica-

cious, i. e., able to do the work for which it was shed—cleanse from all sin.

There can be no opposition to the conclusion that such views of Christ and His redemptive work are in the most strict sense opposed to Christ and the human need. Such misrepresent Christ in His Divine purpose and His redemptive relation to man. A theory that denies the effect of Christ's death makes Him of no profit or benefit to the soul.

LOST VISION

The fact of sin is seen in its effect upon the spiritual vision. The whole vision is lost. The whole spiritual world is under total eclipse. Were it not that God through Christ commanded the light to shine out of darkness, the whole race would have perished in the night of spiritual darkness and death. True, man has with diligent search and research discovered many wonderful things and brought out much truth which has enriched the world and enlarged its vision of the natural or physical creation of God, which serves to establish the being or existence of God. Many seem to think that to know God means nothing more than to prove His existence by His material creation, logically concluding that where there is a thing created there must be a creator, judging also that this stupendous earthly ball, being governed and controlled by such a uniformity of laws and harmony of elements, and all being so perfectly adapted to the needs of human life that it

could not be a spontaneous production of some self-producing cause. The very character of things argues irresistibly for a pre-existing being of infinite wisdom and power, whose mighty hand wrought and established the earth's being.

From this view point men seem to recognize God as they view Him clothed in His creating garb, but since He has dressed Himself in human flesh comparatively few recognize Him. As science can only tread the material path and analyze its constructive elements and determine their generating cause, it therefore fails to find the God-man of Calvary.

Christ's redemptive work on Calvary wrought no present change in the material world, It only provides for it, but the entire effect thereof is spiritual, save what effect the regeneration and sanctification of the spirit has upon the material. "Men by wisdom know not God."

Since man lost God by sin, he can only know him again by His redemption. To know God is life, and life is vision. There can be no spiritual vision where there is no spiritual life. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned," I Cor. 2:14.

KNOWN AS REDEEMER

When man lost God in the beginning he knew Him as his creator. When he finds Him again, he will know Him as his Redeemer.

Man in his sinful blindness seeks to find God as Creator. He should seek to find Him as his Redeemer; for only thus can God be found.

The universal Fatherhood of God was lost by sin. He is now provisionally a universal Redeemer. No sinner addressing God should call him Father. Christ reveals this fact when in His process of redemption on the cross. When He reached the place of the sinners' separation from God by sin, He cried out: "My God, my God, why hast thou forsaken Me?" In this awful moment when the final blow was struck which crushed the serpent head, He felt in the keenest sense the Father's forsaking, the hiding of the Father's face. "He tasted death for every man." Sin is death and death is separation. He took the sinner's place. He was made sin for us. The law of substitution demanded that He take the place of the sinner. It was in this sense He felt the terrible sting of broken Divine relation or separation from God the Father.

It is the effort of the enemy to blind the sinner to this fact by teaching that God is his Father, and therefore, he need not fear eternal punishment for our Heavenly Father is very merciful. Such teaching denies the effect of sin. It denies the fact of lost Divine relationship by sin. Jesus used the term, "I know you not." This implies non-relationship and non-acquaintance. It denies any relative connection whatever. Though in that great day they

may claim relation with Christ, yet He will shake His head and exclaim, "I know you not."

Broad minded religious libertines of today with their theological, theosophical, and pantheistical ideas compounded into a religious faith, and with their pantographical minds, are giving us a more liberal view of the deific personality of God, than those who have kept within the circle of inspiration, who have viewed Him in the mirror of His own inspired Word.

This elementary class in their mighty exhumation from the earth, and their reckless diving into the sea of natural things are bringing up wonderful fragmentary particles of the wrecked creation. Yet it is astonishing that so few, who in their geological expedition to the morning rise of the earth, and who have traced it in its course of development and evolution down through the centuries, have not discovered the bloody tracks of incarnate Deity on the rocky brow of Golgotha.

He who enters the door of inspiration will see God standing on the top of His wrecked creation. 1. On Sinai laying the foundation of Divine government. A basis on which to rebuild and reconstruct His ruined creation. 2. On Calvary setting in motion and making effective His stupendous plan by charging it with the destructive and constructive power of supreme Deity, making it death to death and life from the dead.

NEEDED VISION

What the sin-blinded race needs is not a vision of God as Creator, but as Redeemer, not an Eden fair with all its beauty and perfection of a world newly born, not of man in pristine purity and perfection—for dark the day and dire the event when man by sin was compelled to leave the Eden home and its gates were closed with watch and flaming sword—but of the Lamb of God that taketh away the sin of the world. Point them to that crimson spectacle of Calvary, the God of Creation, the author of the law suffering the penalty of His own law that He might free the guilty and restore His fallen creation to His favor and likeness. Thank God! we do not have to find Him by tracing His dim foot prints or finger marks on the bosom of His creation, which are well nigh effaced by the march of ages and the degenerating elements of sin. We only need to lift our eyes to that cross-crowned hill, the sacred mound of the universe, the magnetic pole of memory to which all minds turn in heaven, earth and hell, the venerated spot in all the universe of God, Heaven crowned with victor's praise; while angels tread in soft respect, devils frown with fiendish gaze, and foolish men ignore.

RELIGIOUS DECEPTION

Many claim religious rightness with God or Divine relationship, even against every evidence to the

contrary. Sound learning frowns at the unreasonableness of their profession. The principle of cause and effect tears off the mask and reveals its insidious falsehood. A religious sinner is a living contradiction. True religion denotes piety, Godly fear, a system of faith and service. "Religious" denotes a righteous person of saintly manners, God-fearing and God-like.

"Sinner": An unrighteous person, an unbeliever, corrupt and wicked in heart, unconverted.

There are established principles of cause and effect which we dare not disregard; to do so would leave us without any evidences with which to prove the character or nature of any conducive cause. It is by the effect that the nature of any cause is determined.

The Bible and true science agree. The plan of redemption is controlled by these working principles, cause and effect.

LAW OF GENERATION

The law of generation is a Divine, fixed law. The thing generated invariably takes the nature of the progenitor. Every creature thus begets its own likeness.

Hence, "He that committeth sin is of the devil." The word "of" gives the source of his origin or generation: "of the devil," proves that he "committeth sin." Being of the devil, therefore, he is possessed with a devil-like nature or spirit, which controls the

will, mind and affections. It is this satanic operative principle within which causes man to commit sin.

Jesus said, "Ye are of your father, the devil." Some may ask, How is it that the sinner is a child of the devil? For an answer to this question we call attention to man's beginning.

REPRODUCE LIKENESS

God created man with the power to reproduce his own likeness, and also the Divine likeness according as God had designed His likeness in man, but by sin the spiritual likeness or nature was destroyed, and in its stead the satanic nature took possession. Therefore man, instead of imparting to his offspring the spiritual likeness or nature of God, imparts the satanic nature.

If the sinner, as Christ has declared, is a child of the devil, this relationship must be wrought in the process of conception and birth of the child. This being true, it is therefore clear that the indwelling principle of sin is inherited, inborn, and that it is a direct result of father Adam's disobedience.

No one is a sinner because he sins; he sins because he is sinful, and as long as he continues to sin he proves himself to be a child of the devil.

The same principle of self-operation and demonstration is found to be in effect in the life of the Christian or child of God.

We have seen how the self-operative principle of sin in the life of the unregenerate or sinner com-

pletely controls the will, desires and affections, and spreads its controlling influence over the whole "membral" system, see Rom. 7:23.

Now notice the complete change which is wrought by the Spirit in the process of regeneration in the life of the regenerate: "Whosoever is born of God doth not commit sin; for His seed remaineth in him and he cannot sin, because he is born of God," I John 3:9. The important word in this text is the word "of"—conceived of God; brought into spiritual being by the generating power of the Spirit. This being true, you see, the regenerate takes of the nature of God—see II Pet. 1:4. Hence he cannot sin; for God's seed remaineth in him. "Cannot sin." This not only implies, but plainly asserts, that an inward operative life principle begotten of God through the Spirit, takes an inward master position and effectively controls the will, desires and affections and the entire "membral" system; not by force, but by consent.

SELF-DUPLICATION

The inner conscious being or life principle duplicates its nature in its actions, desires, affections and motives. "Keep thine heart with all diligence, for out of it are the issues of life."

The issue of the heart agrees with the heart-life. If the heart is right, the issue or manifestation will be right. God has treated the great question of sin, its cause and effect in the life of His fallen race,

also the cause and effect of redemption, in a logical and scientific way, so that all who are spiritual may be able to, by the fruit, judge the heart life—"By their fruits ye shall know them." The fruit is always the visible evidence of the nature of the tree. "Do men gather grapes of thorns, or figs of thistles?" "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," Rom. 7:20. Here the fact of sin as an indwelling, will-controlling, sin-committing principle is authenticated by the Word of inspiration. It is not I, but sin. Note the manner of expression: "If I do—it is not I—but sin that dwelleth in me." This is plain, that the "I," or person, is compelled to do wrong by an inner operative wrong motive.

EVIDENCED HEART CONDITION

Now as we advance toward the conclusion of this chapter let us note carefully that the outward motions, the visible demonstrations of the inner life, are accepted in the Scripture as decisive evidence as to the condition or state of the heart.

"He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him," I John 2:4. To know God is life. To say, "I know Him," is to say, "I am born of God, hence His life is within me." The inner life being of God, it therefore cannot sin against God. You see, the evidence that a soul is born of God is the keeping of

His commandments. The breaking of them refutes the claim, "I know Him."

"The wages of sin is death" (spiritual). Note again. To know God is life. Sin is the transgression of the law. The effect of sin is death. Hence, you see, the apostle's conclusion is logical and conclusive. He says, "The truth is not in him." Christ is truth; He is life. We must have Him to enable us to keep the commandments. The violation of them is sure evidence that he who does so is spiritually dead. Therefore, his claims of life and knowledge of God are false.

DISORDERED BY SIN

If God is not the author of confusion, everything when it left His creative hand must have been a unit of harmony and perfection. The universe must have moved without friction or jar. The constructive elements were perfectly poised, its system of operation was so perfectly arranged that its governmental laws blended into one great controlling force. The atmosphere was perfectly compounded and properly adapted to the needs of man, and man was made to harmonize with God. Every created element, thing or intelligence moved in harmony with the will of the Creator.

Is the world today as it was when God finished and approved it? Is man today as he was when God looked upon him as the visible image of the God-head, the expression of the three-in-one? Has there

not been a disturbance in the elements and order of things? Has there not been a fearful change in the nature of man and his disposition toward God? Do we not hear the beings who were created in His image now cursing Him and taking His sacred name in vain? Have they not refused to render unto Him the loving obedience due Him? Were they not created for His glory, but do they now glorify Him? What part has He in the program of their life? If sin is not a real fact, an awful reality, would not all things remain today as they were when the great Creator pronounced them good?

To deny the fact of sin and its ruinous effect is to deny that God created all things perfect, and thus make Him the author of imperfection and confusion. And as He pronounced all things good, it would accuse Him of approving that which is opposed to perfection and harmony.

If we are to adopt the idea that God only created the protoplasm from which the world system and its inhabitants have germinated and developed, such an idea would support the hypothesis of evolution, which the voice of inspiration positively refutes: "By whom He created all things;" "and by Him (Christ) all things were made, and without Him there was nothing made that was made;" "and all things were created for His glory."

The last quotation supports our idea that in the genesis of all things all things were pure. They

were the effect of a pure cause—God: “For by Him, and through Him, and to Him are all things.”

Every act of God must defend and manifest His power, wisdom and holiness. “A kingdom divided against itself cannot stand.” If God would create elements opposed to His own character and interest, He would destroy His own kingdom. God is holy, holiness is harmony, harmony is unity, unity is oneness, oneness is peace. All the opposite to these cometh of evil.

SCIENCE OPPOSED

Science is opposed to the idea of one cause producing an effect contrary to its own nature. Hence, you see, if God is the author of all things, all things must have been holy in the moment of their origin.

If there has been a change in the nature and order of things, the cause of the change can be no less than a positive fact. If the change is a fact, the cause is also a fact, and the cause is clearly comprehended by its fearful results.

Surely no one in this Holy Ghost dispensation, under the unsurpassed illumination of truth and diffusion of knowledge, can deny the awful fact that there is an active evil principle or spirit moving in and through the lives of men, which is opposed to culture, refinement, virtue, purity and life, an element which decays the foundation of moral and Christian civilization. An enemy of all good—the tracks of its unhallowed feet can be traced back to

fair Eden's gates, where it entered the household of the human family and breathed into their lives the germ of universal ruin and death. There he pulled the moral pillars from underneath God's great earthly superstructure; and with what terrific crash it fell! What ruin throughout God's whole universe was wrought when the stays of moral principles gave way! When the Divine union broke, with what rapidity it sunk in orderless waste and confusion. The former system of communication with God was torn down. The former spiritual light system was deranged; all spiritual light became extinct.

SPIRITUAL BLINDNESS

"Having the understanding darkened"—the spiritual perception of God in His redemptive relation to man being so darkened, no correct understanding of spiritual things is possible. The more men struggle to find their way back to God, without having the spiritual life and light restored through Christ, the more hopelessly they become entangled in the jungles of imagination and false impressions. God says the sinner is in spiritual darkness or blindness. He also says the natural man, the sinner, cannot understand or see the things of the Spirit, or spiritual things. Therefore, for any person whose spiritual life and vision has not been renewed through Christ, to claim a right understanding of the Divine will, and the things of the Spirit, is directly charging God with falsehood. Again, we understand the term,

"Having the understanding darkened," to mean, "Being made ignorant." Sin destroyed the spiritual faculties of the soul, leaving man spiritually ignorant, or entirely ignorant of spiritual things, as this text further proves. The question Nicodemus asked the Master supports this idea,—“How can these things be?” Though a man of rare intellectual brilliancy and learning, he had not even the slightest perception of the redeeming work of the spirit. In all the lines of learning he pursued to acquire his great knowledge, not a ray of spiritual light had flashed across his mind. The need of being born again had not been discovered in all his intellectual finding. Again, the question of Paul when overtaken by the Lord on his way to Damascus. “Who art thou, Lord?” Though a man of great learning and full of religious zeal, yet to him Christ was a perfect stranger, and as concerning the will of God in Christ, he knew absolutely nothing, and therefore inquired, “What will Thou have me do?”

ALIENATION BY SIN

The apostle Paul, as seen in the text under consideration, in setting forth the effect of sin upon the soul, uses the word “alienated.” The word “alien” means a foreigner or enemy. Alienated by sin; made a foreigner or enemy of God. All spiritual relationship to God was destroyed. Thus the sinner has no right to citizenship in the kingdom of God.

Note again, "Alienated from the life of God."—Separated from the life of God by a change of nature or loss of the God-life.

Separation from God is not merely a going away from Him by a runaway act, a declining to obey His sovereign will, but a breaking of relationship, a loss of union due to the loss of the agreeable nature, or spirit. In some incomprehensible and unexplainable way the enemy, when he got the consent of the will and mind of the pure couple, succeeded in destroying the God-likeness in their life, and in some unexplainable way a nature of pure enmity against God took possession and immediately became the controlling and operative principle or motive of their life. "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envying, murders, drunkenness, reveling, and such like." How dreadful this malignant indwelling nature. There is no limit to its wicked possibilities if unhindered by Divine grace. Its purpose and work is to degenerate and degrade souls to an agreeableness with hell, as the Divine redemptive grace is to regenerate and restore man back to the heavenly fitness.

NO UNION WITHOUT CHANGE

Thus it is clear that to be united to God again there must be a radical change in the heart life of

the sinner. If the loss of the God-life, which was man's first likeness of God, broke all union and communion with Him, there can be no reunion nor restoring of the Divine fellowship without the restoring of the Divine life.

Now, if the inspired apostle uses the proper word here to describe the effect of sin, and our understanding of the text is correct, and we believe it is, we are free to conclude that such a fearful and radical change must be a most conscious reality.

There are various reasons why such a change should be most consciously real: the breaking of relationship with God; the loss of joy and pleasure in His service; no inward hungering and thirsting after God and truth; no heart seeking after heavenly things or pressing toward the mark of the high calling of God. These things serve as a tombstone; they mark the fact of spiritual death. The soul full of spiritual life seeks to acquire spiritual riches and attain to the highest privileges of Divine grace, as the natural man void of spiritual life seeks to acquire earthly wealth and attain to its highest positions.

DEADNESS OF CONSCIENCE

"Being past feeling." Here we see another effect of sin, dreadful indeed; without feeling or conscience; no tenderness, pity or conscientious scruples; hence, no reverence for God or man; no sense

of shame; a state in which an inward sense of remorse or condemnation cannot be awakened. Who can even imagine the depth and length to which sin will take a soul that is void of feeling or conscience? The conscience feels largely through the sight and hearing. The sight of sorrow and suffering or the cry of distress awakens a tender and sympathetic feeling, the fruit of which is kindness. To be void of this noble and essential faculty is a state far below a beast. It is the last stage of soul consumption; all the noble principles of life are consumed. All ambition and desire to arise to a higher plane of living and to attain to the sublime possibilities of the soul through Divine grace are surrendered, and a woeful plunge into the measureless depth of sin is made.

Listen! "Have given themselves over to work all uncleanness with greediness." All restraint of moral goodness is cast off by a voluntary act of the will. What else can this be but the perfection of sin. It is a full and complete surrender of the entire being to the will of Satan. It is now fitted to do all Satan requires. Fitted to agree with and have a hellish delight in all the elements of destruction. We only need to look upon the battlefield in Belgium and France to find support of this fearful fact. Who can look upon the stage of that bloody theatre of war and not be convinced of the fact of sin as an awful indwelling, dehumanizing, hell-fitting principle?

Space will not permit the use of all the Scripture evidences of the fact of sin, therefore one more consideration will be sufficient.

A REMARKABLE PRAYER

When our blessed Lord spoke peace and liberty to the captive soul at the town of Gadara, the people hearing of the effect thereof upon the herd of swine which were feeding near a mountain, prayed Him to depart from their coast. There are several things suggested in this prayer that are worthy of note. First, the prayer shows how bitterly the carnal mind opposes Christ and how it prays against His true work of redemption, and seeks to thrust Him off the coast of every man's life. It is indeed "enmity against God." How oft even today is this prayer repeated. The Holy Spirit, many times as it were, has appeared on the shore of different communities, and has begun to operate the great Divine forces of redemption in liberating souls from the bondage of sin and clothe them in their right mind. Shouts of joy and praise from raptured hearts respond back to God for His unspeakable grace and love. Immediately the world-loving, earth-seeking, soul-blinded people become fearful and pray to God to stop such fanatical demonstrations; the peace of the community is being disturbed; the long established equanimity and pleasant symmetrical condition of the churches is being painfully disrupted; commercial

interests are now in great danger ; there is great commotion in the town and community ; they rush out to the place of meeting, and behold ! there sits at the feet of the preacher the worst character in the country, clothed in his right mind, praising God. They concede it is a genuine case, but, two thousand hogs are dead ! A few more parallel cases and there will be no hogs left in the country. "And they prayed Him to depart out of their coast." The people of today condemn and reject the doctrine and faith that condemn their illegal commercial interest, immoral social relations and carnal pleasures. All crooked business is run by crooked men. A salvation that will straighten a crooked man will also straighten his business, correct his social relations, and put an end to his carnal pleasures. A doctrine that fails to teach this, and a faith that does not make it an actual fact in the individual life, is false and fatal.

BLIND TO OPPORTUNITY

It was the hour of their Divine visitation. God, clothed in human flesh, appeared on the coast. His great heart of love, burning with compassion, sought opportunity in which to reveal Himself to them as their present Saviour and Lord, and bestow upon them the riches of his Divine grace. He introduced Himself to them in the most intelligent way. He displayed openly His Deific personality. He cast the demons out of the man thus proving His superior-

ity over all spirits and powers. The demons begged leave to go into the swine thus showing they could only go where He would permit. He also clothed the man in his right mind. In this He showed Himself to be both Christ and God. He delivered the man from the power of Satan and gave him a new life, a right mind, and clothed him again with the robe of righteousness. Adam by sin put it off; God through Christ puts it back on.

BLIND TO THEIR NEED

They saw the miracle wrought upon the man and pronounced it good, but there was nothing in Christ that appealed unto them. They felt no need of Him in their life. Thousands today grant that Christ does great things for many people, but feel no need of any such work wrought in them. Blind to the standard of Christian life and living, and totally ignorant of the means and process by which we become Christian or Christ-like. How dead the conscience, how dark the mind of a soul that cannot feel the broken fellowship and discord or see how unlike moral goodness and self-righteousness is to the life and righteousness of Christ. Reader, if you have not felt the life-giving, sin-removing and transforming power of Christ in your life you had better be concerned and seek Him at once, lest He depart from your coast.

SELF-SATISFIED

Sin effects a false ease or rest of mind and conscience. It destroys that faculty of the soul that discerns danger; what we might term, the soul's guard or watch. We have met many who firmly believe in the eternal punishment of the wicked, and that if a person dies in sin such will be the inevitable eternal result, yet they live on in sin without fear. The terrible edicts of the Divine law may be thundered down upon their ear; the wretched state of an immortal soul engulfed beyond light and hope, suffering all the consciousness of what it means to be disconnected in an unchangeable relation to God and heaven, may be written before their sullen minds as with pen dipped in liquid fire, yet with all, with giddy smile and arrogant step, they pass out and on in the way of death. "There is no fear of God before their eyes." "Destruction and misery are in their ways." There is nothing worse than being deceived. Resting upon a false hope; finally, mocked expectations.

"I'm satisfied," is the reply of many to the anxious inquirer who seeks to manifest his interest in their soul's welfare. Though their lives furnish no evidence of spiritual life and love for God and His truth, they are satisfied, and every complacent in the face of the lack of Bible evidence that they are truly saved. This is sure evidence that they are wanting in spiritual things; for a soul that is in living touch with God craves Him more and more.

The visions that break upon the soul, which reveal greater and grander possible attainment in the unsearchable riches of Christ, wrap the soul in holy emotion and kindle burning desires for their realization.

WOE TO THE CARELESS

“Woe unto them that are at ease in Zion,” at ease with such tremendous responsibilities. Zion: The great tower of light to which all eyes look for a true vision of the soul’s hope; the spiritual center of all the Divine interest in the world; the earthly system through which the Divine interests are propagated. “Ease” here is used in the most natural sense: at ease in the midst of great responsibility and danger; at ease with a lost world depending on them for spiritual light and warning. It is indeed a most unhealthy state of mind, and can be no other than a fearful spiritual decay; a falling from grace and truth. It is the abounding of iniquity which is causing the love of many for Christ and the truth to wax cold. Hardened, not in a flowing condition. The love of Christ does not flow out through the church to the lost and needy world. It is only reasonable to conclude that if God does all His work for us by the motive of love, His love in us should be the motive by which all our work for Him should be done. The waxing cold is due to the loss of spiritual fire. When the fire goes out the syrup waxes cold. Let us pray earnestly

that the Divine love in our hearts may not wax cold by the abounding iniquity of these perilous times, lest alas, we become a victim of that awful woe. Oh, for that love that makes the Divine interests my interests, His concern my concerns, His loss my loss, His gain my gain.

GENERAL EFFECT OF SIN

In conclusion let us note briefly the general effect of sin. 1. The loss of the inward Divine purity by consenting to the enemy's false interpretation of the commandment through unbelief. They could not believe the enemy without disbelieving God. 2. A disobedient act through wrong desire. 3. Spiritual death. 4. Visible moral nakedness. 5. Conscious unfitness to meet God. 6. Fear. 7. Hiding from God. 8. Refusing to answer God. 9. Trying to deceive God by covering the effect of their sin. 10. Broken fellowship with God. See Gal. 5:19, 20, 21.

Hence, you see, these manifest effects of sin prove not only the breaking of Divine union by spiritual death and destruction of associative fitness, but the indwelling of an evil principle conducive of moral badness, which also continues to operate men's lives in direct opposition to the Divine will.

Oh, thou evil one, in thee the seed of sin was found,
And by thee t'was sown in earth's fair field, while
men in watchless ease reposed.

T'was thee that sowed the seed of sin in hearts so
pure and white,

That broke the day and closed it with the night.

T'was thee who hung the crepe of death on
Eden's gate so fair.

T'was thee who laid the first man low and left him
in despair.

THE FACT OF REDEMPTION

We will now proceed to establish our third fact, the fact of Redemption—its realistic effect upon the life of the redeemed: its transforming, reforming, conforming effect.

Conscious as we are of our incompetency for such an undertaking, and our inadequate power of expression to elucidate such a profound theme, and also our unworthiness to approach that sacred mound, even in thought, upon which our redemption plan was perfected, we dare not proceed only as we feel the leading of the Divine Spirit. Its sacredness solemnizes every thought and inspires with awe. Its infinite importance as respecting a lost people arrests every human energy and embarrasses every natural desire. We dare not speak where He is silent. To misrepresent His cause, is to rob Christ of souls and souls of Christ. Whatever is His loss is our loss. If there is a time in which grace is offered, and during which time it must be received we should be careful to put great emphasis on this fact. And furthermore, if there is a transformation by grace which effects both the inner and outer life we should insist on penitent seeking until it is realized, not to seek feeling, no, not that, but to continue seeking, exercising faith, till faith appropriates grace.

When we note the Divine carefulness and imperative regard for the types of Christ, His suffering on

the cross, we are convinced all this was done to fulfill a changeless theme. The carefulness of God in describing the proper sacrifice, and His stern rebuke to those who disregarded such, rebukes all misrepresentation of Christ, and therefore demands that he who offers Christ to the world as a redeeming sacrifice should know His character and the power of His redeeming grace. He who claims to know the remedy for sin should know the effect of the remedy upon the sinner. He who declares a remedy for any disease should also declare a cure of the disease by the remedy. If we deny the cure we make void the remedy. We are to accept the remedy now by faith; if it does not effect a cure when taken, when will it? Let us bear these most important points in mind as we proceed.

As we contemplate the tragic scene in which the redemptive elements were being compounded into an adequate remedy for sin; when life and death, light and darkness, sin and holiness, mingled in a fearful and tremendous conflict, a duel conquest in which incarnate Deity crushed the power of the prince of darkness and declared freedom to all his captive host, we feel an awe of sacred quiet. It is the great throbbing center of all Divine feeling and love, sensation and sentiment.

REDEMPTION.

Redemption can mean no less than a restoration to the first relationship with God in the most com-

plete sense; restoring all the corresponding elements of the soul; opening again to the realm of Deity all the primitive rights, possibilities and privileges, to a continuous rise to higher and grander attainments, deeper realizations and broader visions of God.

Man was not created in the highest notch of development, possibility and privilege, but with a capacity to ever increase in the knowledge of God. To limit the soul's privilege of ever rising God-ward in the realm of infinite Deity, is to limit the progress of heaven, and make common its gracious realities.

If the redeemed soul may not ever continue to attain higher heights in God and broader visions of His infinite character, heaven's scenes will become common. The sublimity of heaven, its immortal joys, highest and grandest entertaining beauties will be the increasing vision of the ever unfolding mysteries of God.

Even now the joys of the redeemed increase and sometimes overflow at the breaking in of some new vision of our redeemed riches and possible attainments in His glorious grace.

There is in every truly redeemed soul a constant craving or thirsting for more knowledge of God, for a clearer and more perfect understanding of His precious will. There is also an inward longing to draw closer and closer to His sweet presence.

The impartation of the Divine nature to our hearts through Christ gives us in a limited measure

an experimental knowledge of the first relation of man to God. We have as yet seen but His lesser glory or felt but the first dripping of His grace. We see but the breaking of the perfect day when we shall stand complete in the presence of His glory with exceeding joy. When the soul comes forth from spiritual death, renewed in His spiritual likeness, with a newness of life and living realities, with a sense of the Divine presence, and a peculiar new agreeableness with God, and on the other hand a conscious loss of all desire for and pleasure in things of earth, what joy sweeps over the soul. It is the renewing of the first Divine relationship, a coming again into a living union with God reestablishment of that blessed communion and fellowship after the first order.

As we view man in the image of God, we stand as it were like the seraphim in the presence of the Lord upon His throne, and our thoughts say, Holy, holy, holy."

Truly man fell from his high state to a depth beyond the reach of human thought or reason. Very faint are the traces of his first likeness. His high position and eminent character can scarcely be scaled by the highest imagination of human thought.

We focus the rays of light from the inspired word upon this first God-man and yet but dimly do we see his glorious person. We will not know perfectly the glory in which he first appeared, or that superlative

unity and fellowship he enjoyed in person with God, until we stand in His likeness, and look upon our second Adam (Christ) in His glorified state.

RESTORED TO ADAM'S LIKENESS

Christ came to redeem us back to our first designed likeness of God as in unfallen Adam. The word says, "We shall be like Him; (Christ) for we shall see Him as He is." Now, if Christ supercedes the first Adam which was human and divine, and as we see Him taking on our humanity as He enters the human realm, and is called the "second Adam," it is only reasonable that He bears the likeness of the first Adam.

Christ did not come to change the race to some other order of beings, but to redeem it, and restore it back to God by restoring in us the God-likeness. Now we conclude that if we are to be restored to our first designed being, and also be in the likeness of Christ, that Christ is the image of the first Adam in his pristine state. We do not mean that Christ is no higher than the first Adam, or that He possesses no higher degree of Divinity! No, not that. He is very God and very man. What we mean to say is, that He bears the image of the first Adam after which we will be fashioned. By this we can get a faint idea of the primitive likeness of our first parents. God's first plan did not fail; man failed, but God's plan or purpose for man is just the same. God made man holy, and His call to man, through Christ,

is to come back to holiness. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7. It was God's will for man when He created him and it is still His will. "This is the will of God, your sanctification." 1 Thess. 4:3. If God changes not, holiness is an eternal necessity. A condition less than holy can never agree with God, or have fellowship with Him.

Now we believe the foregoing consideration is sufficient to support our following argument.

CONSCIOUS EFFECT OF SIN

Please note again, Adam not only knew he had done wrong from the fact that that he was commanded to abstain from the forbidden fruit, but was equally as conscious of the effect of his wrong deed. The effect of a wrong act many times is much greater than the act. The act of eating the forbidden fruit was reasonably a very small thing. They could see no harm in eating of the fruit, other than, that God had commanded them not to do so. He told them they would die, but what was death; they seemed to have no apprehension of the term. Death, until the transgression, was unknown in the Eden home. They had never seen the blight and ruin of this cruel enemy, or felt the pain and sorrow of broken ties of disturbed human order. But instantly, when the overt act was committed they felt the breaking of that inward Divine union. In the most fearful sense they felt the loss of their spiritual asso-

ciative oneness and fellowship with their Creator. Not only did their tender conscience evidence their wrong and the inward effect thereof, but they saw their moral nakedness, the outward effect of the inward loss of Divine purity.

This nakedness reveals a state of unfitness to approach the Divine presence; void of spiritual unity, distinctly opposed to God in nature and appearance. The Divine quality of life was lost, hence the Divine qualification. As the inner presence of God was destroyed, the outer appearance or likeness of God disappeared. The same is true in regard to sin. When sin is destroyed from the heart its outward appearance disappears.

We have noted again the effect of sin that as we proceeded to show the effect righteousness we may discern it more clearly.

CONSCIOUS EFFECT

It is universally granted that the incarnation and death of Christ was to procure upon a substitutionary basis a living hope for all mankind, or a hope of living. "I come that ye might have life." Eternal life is provided for every man. Spiritual life is union with God through Christ. Spiritual death is separation from God through sin. If sin is separation from God there can be no reunion with Him without the removal of sin; and if death is the loss of life, the lost life must be restored. And if thus the union between God and man was severed, to restore the

life will also restore the union. Union is oneness.

It is usually granted that the incarnation and Hence, we through Christ, are made one with God. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:"

He came to restore that which was lost. The fact that He came that we might have life, proves that by sin life was lost, that is, spiritual or Divine life. Now, if the loss of the spiritual life was a conscious loss, the restoring of the same must be equally conscious. We must be conscious of the indwelling Spirit or we would not be conscious of His absence. We must be conscious of fellowship with God or we could not know when our fellowship was broken.

Again, if we are conscious of the lack of fitness to approach the Divine presence, we must be equally as conscious of the fitness.

The consciousness of a lack is the proof of the consciousness of the lack supplied; for if lack was supplied there would be no consciousness of the lack, or in other words, if any person thus has a conscious need and some one supplies that need, the supplying thereof removes the sense of the need. Hence, the supply is as sensibly real as was the need.

Now in regard to the result of the fall. If all the Divine relationship, communication and fellowship, and all of the agreeableness between man and God was destroyed as a result of the death of the spirit-

ual man, we conclude, that to restore to life again in the fullest sense, as there is life and abundant life, its to restore all that was lost, in regard to relationship, fellowship and communion, also love, purity and affection.

There was no desire for the opposite to God and holiness, no pleasure in sin, no disposition to obey, until the pure life was lost. Hence, to restore the pure life, is to remove the impure and thus remove the desire for a pleasure in sin, and the disposition to disobey the will of God.

It is only logical to grant that all that was lost by the loss of life, will be restored by the restoring of the life. (Remember we are only considering now the spirit relation to God.) And if the result of the loss of spiritual life was a conscious fact, the result of the restoring of spiritual life will be equal in its reality.

If fellowship with God, and the fitness to associate with Him depended wholly upon the life which He breathed into man, which life was lost by the fall, then let us say again, to restore that life all the lost fitness of the soul to dwell in the Divine presence will be restored. And we therefore conclude, that without this Divine nature or principle of life restored there can be no relationship with God, nor associative fitness. "Ye must be born again." Birth is life, and life is consciousness. That which is produced must agree with that which produced it, as its

constructive elements are produced by the cause which gives it being. Therefore we must be born of God to have the life of God, and that life must agree with God because it is of God.

A NEW CREATURE

It is unreasonable to suppose that this marvelous spiritual birth, the result of which is a complete new creation, or a glorious passing from death unto life, in which all the former sins and sinful practice passes away, and a new life begins with new pure motives, desires, aspirations and hopes, can be accomplished by the Holy Spirit without any consciousness thereof.

If there is any change whatever in the life being, the fountain head, it must appear in the outflow, and must also be witnessed to by the conscience. For instance, if I by the act of Divine grace, through faith am made to love and enjoy the things I once hated and in which I had no pleasure, and hate the things I once loved and enjoyed, the change of love and pleasure from the one to the other is unmistakable evidence of a positive change wrought in the heart; for there must be an agreeableness between the desire and the thing desired. Therefore, we thus reason, if I have a desire for anything that is wrong, the desire is as wrong as the thing desired. Desire is the appetite of the spirit. Hence, you see, if the desire is evil, the spirit is evil. Eve said, "A tree desired to make one wise." She desired that which

was evil. Evil, because it was Divinely forbidden. Her heart life is now agreeable and fitted to enjoy all that is opposed to the will of God. Indeed, fitted to destruction; for all that now seems desirous, pleasant and profitable is destructive and ruinous. The very life being itself is now so changed and alienated from the life of God that it has perfect agreement and fellowship with that which worketh death. They have entered an agreement with death and a league with hell, and for protection have made lies their refuge. Adam endeavored to hide behind the lie of his own covering.

Can any doubt this awful change from purity to impurity, from perfection to imperfection, from a state of unity and fellowship with God to a state agreeable with sin, that it is fearfully real. If this then is true, can the change or transformation of the life back to an agreeable state and fitness to fellowship and enjoy the Divine presence be less than a grand reality. Reason alone would declare it impossible for such a change to be made in the life of man without perfect knowledge thereof. However, redemption can do no less than change our nature or state of being from death to life, from impurity to purity, from enmity to love, from disobedience to obedience.

Physical death breaks all relation with this world. Spiritual death breaks all relation with God. The biological definition of death is, "The falling out of

correspondence with environment;" the breaking of all connection with surrounding elements. Hence, spiritual death breaks all corresponding relation with all the elements of God. This being true there must be a life imparted through the Spirit's work of regeneration that will have a living correspondence with God.

PEACE OF PARDON

Abel came to the place of sacrifice with his offering; he was conscious of his sin and guilt; he prepared it as Divinely required and prayed God to accept it as an offering or an atonement for his sin; thus by faith he recognized the sacrificial Lamb of God, and accordingly received the gracious peace of pardon. He was just as conscious of the peace of pardon as he was of the guilt of sin. If a person knows he is guilty, he must just as assuredly know when his guilt is removed. Guilt is soul-consciousness of the righteous condemnation of the law and fore-suffering of the penalty in anticipation of its execution. Peace is soul-consciousness of pardon and justification by grace through faith from the law and its penalty. Peace is the evidence of pardon. Many pray for forgiveness of sins, yet they deny the consciousness of pardon. They say we are to take it by faith, i. e., we are to believe He forgives on the authority of His word. We grant, however, that this is true, but it must be remembered that faith can only be effective as it rests upon its true basis.

Every promise of God is conditioned to us, or in other words, the grace of God is promised on conditions; therefore faith cannot be effective until such conditions are fully met on the part of the recipient.

It is impossible for a soul to believe it is pardoned before it really is. This would be believing against truth. However, faith may acknowledge the work before there is an inward consciousness of it, but when the proper required adjustments are made of the human will to the Divine will, faith will take hold, and the very instant faith touches the button, so to speak, the work is done.

A very dangerous error has crept into the doctrine of salvation at this point. Many have been encouraged and even persuaded to believe that they have the grace of salvation because they have asked and believed as they were taught. If there were no repentance, no surrender of the entire will to the Divine will required, then mere asking and believing might bring the grace of salvation at any time. But there must first be a self-action, assisted by the Spirit, which sets the purpose of the heart aright with all the Divine requirements and a yielding of the will to come under the control and leadership of the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God." The Lord does not count the number of tears, nor note the tone of voice, or sentiment of the words of the penitent, but carefully observes the changing attitude of the heart. When He sees a complete reversal of desire

and will, a fixing of determination to serve God with the whole mind and strength, His pardoning grace will be given.

The eye of God was upon the people of Nineveh while Jonah thundered in their ears the announcement of the approaching judgment from the Almighty, and when He saw that they turned from their evil ways, He gave them mercy. Jonah 3:10. No forgiveness is possible without turning from evil. He pronounced His terrible edicts against Jonah that He might cause them to turn from evil. "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin." Jer. 36:3. You see, they could not be forgiven until they turned from evil. Therefore, the Lord sought to bring about a turning of their hearts from evil to righteousness that He might forgive them. Another evidence of this fact is found in 2 Cor. 6:17. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Again you see, the will of God requires first an effective willingness which severs all relation with the unrighteous world, and a disuse of all that is unclean. That is, anything that would defile the body, mind or spirit,—1 Thess. 5:23. Faith will not be effective, neither can the Lord honor our faith with redeeming grace until these requirements are fully met.

Rom. 5:1, gives a very clear and forceful evidence of the Divine reality of redeeming grace. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." It will be observed here from this text that peace is the effect of pardon, and pardon is the effect of faith. Hence, if faith procures pardon through Christ, peace will therefore be the evidence. There can be no pardon without the sweet sense of peace. Conscious guilt precedes pardon, and conscious peace follows it. "We have peace."

I am guilty because I have actually sinned against the Divine will or law. Sin is a fearful fact. I have peace because I am actually forgiven by the act of Divine dealing through the virtue of Christ's redeeming grace. Peace is a glorious fact. We conclude, therefore, that if condemnation is the evidence of sins, as long as it remains, it is also the evidence that sins are not forgiven. "There is therefore now no condemnation to them which are in Christ Jesus," —Rom. 8:1.

PEACE WITH GOD

Peace, however, springs from a deeper source than that of mere forgiveness of sins, as blessed as that is. As David said, "Blessed is he whose transgression is forgiven, whose sin is covered," Psal. 32:1. The deeper source from which peace springs is the new life conceived in the heart by the Spirit through the work of regeneration, which takes place

instantly at pardon. It is the peace of agreement with God in nature and mind. Every thought, desire, purpose and ambition is brought into cooperation and harmony with the will of God. It is a new life within, called the seed of God (offspring), I John 3:9: not a subdued life, but a renewed life: not a service rendered under mere subjection, but of love and affection. The law of the Spirit of life in Christ Jesus which makes us free from the law of sin,—Rom. 8:2. Thus it is a living law established upon Divine principles, the nature of which is opposed to sin—"cannot sin," John 3:9, as long as we remain subject to the inner, righteous law of life. It is this law of life established upon the throne of the soul that delivers us from the law of sin, and if it is the establishment of this living law in the heart that delivers us from the law of sin,—as long as it remains established—it will continue to deliver us: that is, keep us from sin. Spiritual death is separation from God and union with sin. Spiritual life is union with God and separation from sin. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord," Rom. 6:11.

This Christian or Christ-life principle is wrought in the heart by the Spirit. It is the basis of Christian experience, and the foundation upon which Christian character is established. "I will put my laws into their hearts, and in their minds will I write them," Heb. 10:16. Therefore, you see, it is Christ's law

of life or living law put within by the work of redeeming grace, so that our very life is made to agree with the law of God. "That the righteousness of the law might be fulfilled in us," Rom. 8:4.

And still peace has another tributary which adds to its blessedness and renders it more perfect. As we have seen that peace springs from a life of agreeableness and union with God, we wish you to note that all the appetites and legitimate desire of the redeemed soul are abundantly supplied in Him. "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

Creatures of intelligence must have means of entertainment. The mind is ever active and must be occupied in some line of thought. They are creatures of pleasure and must have something to enjoy. And as the life is pure the means of entertainment and pleasure must agree with the life. The thing desired and the desire must agree in character. Anything that does not agree is repugnant. But we find in Him all the soul's needs and desires fully met. For He "hath given unto us all things that pertain unto life and godliness," 2 Pet 1:3. "And ye are complete in Him," Col. 2:10. Thank God! It is a complete life; there is nothing lacking. He is my life, my joy, my pleasure, my entertainment, my all. This is peace indeed.

THE OPENED WAY

After our justification unto life, and peace relation with God, we have an opened way into a fuller and more complete unity and oneness with God; unto a more perfect correspondence with His nature; a deeper sense of fellowship because of a more perfect relationship. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God," Rom. 5 :2. In the order of the first tabernacle there were two altars, the brazen and the golden. The sacrifice or atonement was made upon the brazen altar. The blood of that sacrifice was sprinkled by the high priest upon the golden altar which was located behind the second vail, in the most holy place. The sacrifice upon the brazen altar was to procure pardon; the blood upon the golden altar was for cleansing. There is no sacrifice made on the golden altar; for there are no sins to be atoned for. They were all removed at the brazen altar. Gold represents purity or holiness, the blood for cleansing. "The blood cleanses from all sin."—makes holy. Hence you see, it is by the work wrought at the brazen altar, which gives us the peace of pardon, that also gives us access into the most holy place, or into the fullness of His redeeming grace. The apostle called it "The grace wherein we stand." Thess. 3 :13. The establishment of the heart in holiness. All earthly or carnal inclinations being removed from the heart, there is a per-

fect coherence of all the soul elements to the Divine will, so reconciled in one through Christ's redeeming grace, that looking forward to the unveiling of His glory in the fullest sense, there is great rejoicing.

CONSCIOUS FITNESS

Now if this soul fitness and adaptability to the elements of Divine glory is not a conscious reality there can be no rejoicing. A person who knows he is guilty of sin cannot look forward to the unveiling of His glorious person with joy. The word says, unto those who know not God and obey not the gospel, He will reveal Himself in flaming fire and vengeance. The joy springs from the consciousness of a soul fitness to enjoy His glory. Man was first created to dwell in the presence of His glory. His state of being before the fall was perfectly adapted to that Divine element. Christ came to reconcile us unto Himself, that He might present us "faultless before the presence of His glory 'with exceeding joy,'" Jude 24, "Rejoice" means to feel joyful. Hence, joy is feeling, and if feeling we ought to know something about it. Rejoice also means "Triumph." This fullness of grace, or grace wherein we stand, gives soul triumph over all its opposing elements with such conscious assurance of final triumph that it rejoices in the glory of its final victory beforehand. Rejoice also means "Delight." Here we reach the point where the will of the redeemed and the Divine will

blend into one. As the Psalmist has said, "I delight to do thy will, O God," so the soul's relationship to God is so perfectly restored that all its obligations to the Divine will become a delight and a source of great joy and highest pleasure. Is this too strong? We think not; for Christ came to redeem us back to God. To do this, the lost relationship must be fully restored. The finite correspondence with the Infinite must be reestablished.

BIBLE EVIDENCE

Let us note carefully a few texts in which the profound eternal purpose of God in Christ is revealed.

"Father, sanctify them—that they all may be one; as thou Father, art in me, and I in Thee, that they also may be one in Us," John 17:21. It will be seen in this quotation that the effect of sanctification is oneness with one another and with the eternal "US," or God-head. In the beginning God said, "Let 'US' make man in our own image." So man was made in the image of "US." And Jesus prayed for our sanctification, saying "that they may be one in US." So you see it is God's plan through Christ's redeeming grace to restore us to His likeness. And anything else than this would not admit of fellowship with Him. "Having made peace through the blood of His cross," Col. 1:20. Peace here has a much deeper and broader meaning than that of a clear conscience; it comprehends the state of the soul in its final perfection. The purposed end of Christ's re-

deeming work; as will be seen in the following portion of the verse: "by Him to reconcile all things unto Himself." Here you see, "Himself" is the object to which He is to reconcile all things. "Reconcile," to be brought to agreement, or union. God was the pattern after which man was made in the beginning, and it is clearly evident that it is still His purpose to make Him again in His likeness. Every discordance, or contrariety of qualities, or inharmonious elements must be finally purged out and all things be brought to a unit of harmony with the Redeemer Himself.

This glorious hope of being like Him appears again in the first chapter of Ephesians, verses 3,4; "Blessed be the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ; According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." The apostle Paul in this note of praise which he ascribes unto the Father of our Lord Jesus Christ, in a most eloquent style flashes before us one of the most brilliant scenes of the Divine plan, as fulfilled in Christ. His vision spans over four thousand years, and rests upon two great pillars which support the Divine will concerning His created people, both in creation and redemption. He shows how the first purpose of God for man was carried into effect again through Christ. "According as He hath chosen us in Him before the foundation

of the world.”—“Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of Him that created him,” Col. 3:9, 10. By the act of sin Adam put off the new man, the man of the image of God, and the man after satan’s image, enmity and wickedness, was put on, called the old man, or carnal nature. But through faith in the redemption of Christ the old man is put off, and the new man, after the image of Christ is put on. The grammar of the term used here is the same as putting off a garment. We are commanded in Eph. 4:22, to put off the old man, and whatever we are commanded to do, it is possible for us to do. Notice the completeness of the work of grace as taught in this peculiar term. When I put off my coat it is off just as completely as though it had never been on. When I put on my coat it is on just as completely as though it had never been off. This shows the completeness of the removal of sin, and the completeness of the renewal of life. Reason alone teaches us that redemption must remove all the effect of sin, and restore all that was lost by it.

Again in Paul’s letter to Titus a foundation stone supporting this grand truth of perfect restoration to the likeness of God is firmly laid in the word of inspiration: Titus 2:14, “Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” Here you see, Christ is the standard

or test quality of life to which all must be made to harmonize and agree. We are to be purified unto His own likeness. Yes, till we all come to the measure of the stature of the fullness of Christ, Eph. 4:13. The grand work of purification and conformation must be accomplished in this present world. It is while we walk in the light that the blood cleanses from all sin, I John 1:17. It is while we are beholding Him with the eye of faith as our fountain for uncleanness, our uttermost Saviour, that we are changed into the same image by the Spirit of the Lord, 2 Cor. 3:18. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son," Rom. 8:29. As David said, "I shall be satisfied, when I awake with thy likeness," Psa. 17:15. "But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is," I John 3:2.

Now we believe that this is sufficient evidence to prove it is God's past, present and final purpose to renew in us His Spirit likeness.

However, let us conclude with a brief note from the first epistle of Peter. While Peter generalizes and declares many marvelous truths, yet it is clear that the Apostle has a master idea or thought, which he labors to advance with its tremendous force of meaning, in which is involved all the redeemed interests of mankind, to an eminent height of vision and comprehension.

His vision seems to embrace all time from eternity to eternity. Its mighty sweep comprehends the stupendous redemptive activities of God from beginning to end. He seems to trace the race of mankind back to its origin, its cause of derivation, when it was but a conceived desire in the heart of the Infinite Creator—a Divine choice: “elect according to the foreknowledge of God the Father.” The words “elect” and “chosen” are interchangeable. The Apostle Paul uses the word “chosen” in Eph. 1:4, “according as He hath chosen us in Him before the foundation of the world.” God’s choice for man’s likeness in His creating consideration was His own image. His own image was His desire for man’s likeness. The apostles both agree that the effect of the redemption of Christ is according to God’s first choice or purpose. God being holy, He could not choose or desire anything unholy. To make choice is to decide in favor of that which is most agreeable and pleasing, most admirable, glorifying. “That we should be to the praise of His glory,” Eph. 1:12. Desire is a heart longing for something that will satisfy or give pleasure. “According to the good pleasure of His will,” Eph. 1:5. The desire must agree with the thing desired.

“According to the foreknowledge of God the Father.” The word “foreknowledge” immediately carries us in thought back to some lone spot with God when He chose us in Christ to be redeemed to His likeness, or be holy and without blame before

Him in love. The means and process by which He is to realize His desire for man is thus stated. "Through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."

Man by the fall of Adam both lost the Divine life-likeness and became unclean in his own nature. He must have the life-likeness of God restored through the work of regeneration, and be cleansed from his polluted nature through the sanctifying process of Holy Spirit. This truth finds support again in 2 Thess. 2:13: "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." You will observe that this does not refer to the creation of man, but to his salvation. And salvation is not complete without the work of sanctification.

READY TO BE REVEALED

The theme of the apostle Peter after having so comprehensively set before us the forethought of God, or the preconsideration and prearrangement of our redemption, divides into two parallel thoughts which run associatively through his two epistles.

In his first epistle, chapter one, verses 4, 5 he speaks of the incorruptible inheritance reserved in heaven for those who are kept ready to be revealed in the last time. It will be noticed that there are two great thoughts implied here. The coming of the Lord, and the preparedness or required state of His waiting people. In verse 7 he speaks of the glory

of the appearing of Christ. How penetrating, how searching will be the brightness of His coming; it will reveal the soundness and unsoundness of Christian profession. It will reveal the sad difference between those who only say, "Lord, Lord," and those who have succeeded in accomplishing the will of the Father. "This is the will of God even your sanctification," I Thess. 4:3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ," I Thess. 5:23. A life abstaining from all appearance of evil outwardly and sanctified wholly inwardly; and preserved thus unto the coming of the Lord.

GIRDING OF MIND

Peter again in verse 13 speaks of the revelation of Christ; and, comprehending clearly the importance of that mighty event, the object of its coming, and its relation to the world, and glorifying effect upon the true church; enjoins us to gird up the loins of our minds and be sober. "Gird up the loins of our mind." This figure of speech derives from the manner of dressing in the days of the apostle. A girdle was used to take up the looseness of the garment and keep it in its proper place, so that the person would have a proper appearance. The girding of the mind means to remove all loose, light, foolish, unholy, unprofitable and unedifying thoughts. To think on frivolous, foolish and unholy things brings into the

life a lightness of character and looseness of morals. It is as rottenness to the warp and woof of Christian character. It was the engaging of mind in considering the forbidden fruit that led to the ruin of the race. It is true that we are all influenced most by that which we study most.

SOBERNESS OF MIND

"Be sober"—Be serious. The coming of Christ is an event of Divine preparation. God planned it in the beginning. It is the chief object of the Divine will in this age. It is the spiritual fulfillment of the field meeting of Isaac and Rebekah—Christ and His bride in the clouds. It is the explanation of the mysterious disappearing of Enoch which took place just before the flood; the catching away of the church just before the tribulation. It is the comfort and hope of the church; her grand release from service and suffering; her rapturous exaltation to the bridehood. It will be the realization of her grand Divine appointment, but a fearful and shocking disappointment to the foolish and unprepared. Peter says, "Be sober." Be careful, be prayerful; be serious about this approaching event. Make sure your calling and election. We judge from the many urgent appeals and mighty warnings to be ready against His heavenly revelation, that the loss to those who will be found unprepared will be infinite. Whatever shall be the gain to the prepared, will be the loss to the unprepared. Where there is warning there is danger,

and also where there is warning there is a way of escape; hence all that are warned to be ready may be ready.

BE HOLY

In verses 14, 15, 16 the Apostle explains the preparedness of soul. "As obedient children not fashioning yourselves according to the former lusts in your ignorance." 1. "Obedient." There must be perfect obedience to all the known will of God. 2. "Children"; Must be born of the Spirit and have a living spiritual relation and union with the Father, and with the Son. The church is of Him, and for Him, and will be presented to Him. She is to be presented to Him holy and without spot or wrinkle; Eph. 5:27; Col. 1:22. And if to be presented thus, she must be of such character before she is presented. 3. "Not fashioning after the former lusts." Not patterning after the style of the world nor conforming to its carnal lustings of pride and folly. Not of the former lust. Must change completely the style and manner of life.

The style and manner of life must be after a new order, seeing we are now the children of God and partakers of His nature, and called with a holy calling. "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

The apostle furthermore, speaking of the redemptive work of Christ, refers to His foreordina-

tion before the foundation of the world, and declares He was manifested in these last days for us; that is, to carry into effect that which he was foreordained to do. The foreknowledge of God determined His choice (election). Predestination is that act of the Divine will which determines it shall be according to His choice, and Christ was foreordained to bring it to pass. Hence, you see, the result of Christ's mighty redemptive power in its effective application by faith upon the soul must be according to the Divine will or choice.

Foreordination reveals the fact that God is able in spite of every opposing force to bring things to pass according to His purpose. He knows no difficulty, nothing can embarrass His work; Christ is the ordained means by which He shall accomplish His will in man. The effect of the redemption of Christ cannot fail to be according to the Divine purpose. Seeing God first purposed man to be holy; predestined him to be holy, and foreordained Christ to redeem him to holiness.

WHEN EFFECTED

The great question is, when will the Divine purpose for us be effected or accomplished? When shall our hearts be purified from dross. There is no warrant in scripture that it will be accomplished after death, but a thousand evidences that it will not be accomplished after death. There is no support of the idea that it is wrought at the hour of death,

though, however, it may be accomplished in that late hour, but it is not the Divine plan. There is no scripture evidence nor living testimony that the purifying grace of redeeming love is received at the last moment of expiring life.

We believe that such an idea is conceived through satanic advice. It is not at all reasonable to suppose that such an infinite need which can only be obtained by faith, should be left unrealized until that hour when every condition and attending agency renders it more difficult to exercise effective faith which will appropriate the sanctifying grace, and prevail over the struggling powers of death.

Such a theory seems to make the purifying of the heart the result of death instead of faith; for it places it in and under a condition when it is much less possible to have faith. But the apostle Peter answers the question satisfactorily for every inquiry; verses 21, 22. It is clear here that effective faith must reach God through Christ. "Who by Him do believe in God."—Must see through Him to see the Father. "He that hath seen Me, hath seen the Father." Must believe through Him to receive the Father's mercy and love. The effect of faith is clearly seen in the 22nd verse. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." This answers the question as to when the heart may be purified.

Here is a class who, through perfect obedience to the leading of the Spirit, and faith through Christ purified their souls, and they are exhorted by the apostle to manifest perfect love among themselves, one toward another. A purified heart has perfect love, and perfect love manifested one toward another is the evidence of heart purity.

It matters not what the profession or claim may be, if the feelings, affections and desires are not under control of this sublime Divine grace, perfect love, the claim is false. This essential attribute of God will tender our feelings, subdue our energies and soften our temperament, but will in no sense weaken the firmness of character. Love is uncompromising. It will defend the object of its affections, and faithfully warn of every known danger. It is never indifferent or careless. Carelessness and indifference is an evidence of a leaking out of love.

CONSCIOUS CHANGE

Could anybody even suppose that such a marvelous change from death to life, from impurity to purity, from enmity to love could be wrought by Divine grace in the heart of a conscious being without any knowledge of it.

The restoring of the Divine life to the soul and the perfecting of His love within us means, in the most complete sense, a severing of all unrighteous earthly relations; the loss of fellowship with and pleasure in worldly societies, and carnal pleasures; the stop-

ping of sinful habits and practice, and the loss of desire for them; a change from worldly forms and fashions to a Godly piety and soberness to an ever molding of our character and life to that of our precious Lord. Such can mean no less than a restoring of that sublime life union with God; the lifting of the soul back into its proper spiritual realm with Christ. And this can mean no less than the highest sublime reality, resulting only in the fullest sense of holy communion, fellowship and pleasure; a fullness of soul joy. The soul's proper sphere or realm is God. "For in Him we live, and move, and have our being," Acts 17:28. To be thus restored through our blessed Christ, would of course restore all that was lost by the fall. Oh! who can comprehend the richness and supreme blessedness of the soul's glorious hope in Christ; the ever bursting beauties that shall brighten and adorn the redeemed of earth through eternal ages.

ROYAL PRIESTHOOD

In tracing further the leading thought of the apostle Peter, we find in the 2nd chapter and 9th verse a full explanation of the Divine choice. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praise of Him who hath called you out of darkness into His marvelous light."

There are five points in this text which we desire to note briefly. I. "A chosen generation"—a gener-

ation after the choice or desire of God, a generation in which His forethought and desire is accomplished; not a people or generation chosen merely to fill a place in the Divine redemptive program, or take part in the series of Divine dealing in His dispensational methods; but a new generation. The term properly means a generation of the Spirit, as the word "chosen" implies the redemptive provision by which He purposes to bring us back to His purpose and desire for us. "According as He hath chosen us in Him."—Hence, a spiritual generation or people.

2. "A royal priesthood." The Spiritual regeneration or birth gives us royal parentage. As Christ is our King-priest, so we by Spiritual birth enter into the royal priesthood. At the death of Christ the veil, type of His human body, Heb. 10:20, was rent, so that now the believer-priests have access to God in the holiest; Heb. 10:19-22. We in the royal priesthood offer unto Him our bodies as a living sacrifice, and the sacrifice of praise.

3. "A holy nation." God looks upon the redeemed as a nation, a one people. "All one in Christ." He began the human race in a family order—a holy family of His own likeness. It was in this way He was to bring upon the earth a holy nation, a one people. Adam was appointed lord over the world. Hence he was to be the great Father-lord of the holy family or nation. But Adam having failed, and thereby losing the lordship, Christ our second Adam came in his stead to purchase back the lost estate and restore to us the Eden homestead,

and raise up a people of His own nature and likeness, restoring in us the lost spiritual relation to God. And as we are born of His Spirit, you see, He becomes the great Father-lord of the redeemed holy nation. "Come ye blessed of My Father inherit the Kingdom prepared for you from the foundation of the world." The kingdom Adam lost will be given back to his redeemed children, but Christ will hold the Lordship and Kingship thereof. 4. "A peculiar people." Peculiar because they are holy. Being holy they are separate from the world, and have no pleasure or part in its unrighteousness. They are strangers and foreigners in this world; their native country is heaven. "But Jerusalem which is above is free, which is the mother of us all," Gal. 4:26. The heavenly Jerusalem is our native city. Hence, our citizenship is in Heaven: Phil. 3:20. We are but diplomats in this world representing the interest of the Divine kingdom, as will be seen in the latter part of the 9th verse: "That ye should shew forth the praise of Him who hath called you out of darkness into His marvelous light." In this fifth division of the text we see our holy calling, called out of darkness, sin. Whatsoever is darkness is not of God; for God is light, and in Him there is no darkness at all, I John 1:5. Therefore, you see, the Divine call demands us to come out of all things that are not of God; that does not praise or glorify Him. "Into His marvelous light." Here we see, He, having provided for us a complete redemption, calls us back from

darkness into His light. Oh; how sweet the sound of that voice that calls us back to God and light. It seems to say that by some means of meditation the Father's wrath is turned away, and He sends us a call to come home. Oh! how glad my soul is to get back.

“Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain
He washed it white as snow.”

GOD'S REPRESENTATIVES

Man was created to live and dwell in the light of the Divine presence. Through redemption he is called back into his marvelous light.

In this we see the complete work of redeeming grace; we are again made fit to dwell in the light of God, and have perfect fellowship with Him. How inspiring the thought, how comforting the fact, that my soul is again made one with God. It is this great work of redemption that we, his representatives, are to shew forth in the world to the praise of Him who hath called us. He intends His own work will praise and glorify Him. A false profession dishonors God; it mocks the power of redeeming grace. To profess Christianity through Christ, and still remain unclean, sinful and worldly, mocks the claims of grace, and denies its saving virtue. “But if we walk in the light, as He is in the light,—the blood—cleanses from all sin.” Therefore, all who claim to be walking in the

light of the Divine will and still continue unclean and sinful testify against the cleansing virtue of the blood, and openly deny the Divine claim. To claim Christianity without realizing the Divine claims is false; that is, without realizing the effect God claims will be the inevitable result of the application of grace by faith. "Therefore being justified by faith, we have peace"—Peace is the result. "Purifying their hearts by faith." A pure heart is the result. And the evidence is the absence of sin in the life, and a whole hearted love for God and His truth, and a zealousness of life for the interest of His kingdom.

Man in the moment of his creation stood as a perfect representative of the God-head. He still is God's earthly representative of the God-head through redeeming grace. "For in Him dwelleth all the fullness of the God-head bodily; and ye are complete in Him." We are recreated through Christ in a perfect relation with the God-head. The Father, Son and Holy Ghost agree in one. If we through the redemption of Christ are made to agree with one, we therefore must agree with all.

THE END IS AT HAND

The apostle Peter in the 4th chapter of his first epistle takes a position in view of the closing of the course of time; as he says; "The end of all things is at hand." Under the solemnity of this dreadful approaching day of God he lifts his voice in notes of solemn warning as in trumpet tones. As time so rap-

idly speeds on he feels we are already running the last curve in sight of the station. The brakes of the Mighty God are already pressing on the wheels, the trembling and quivering of the elements are felt, the very floor of earth is shaking under our feet. The third dispensational trip of time is about run.

In verse 4 the apostle's sweep of vision reaches to the very day of judgment. He sees no part of that great Divine arrangement unfinished. The Judge is ready to judge the quick and dead, and soon we will be called to give an account to Him. He will require a strict account of every one of the deeds done in the body, whether they be good or bad. And under the grip of this awful fact, the apostle cries out in judgment earnestness, "Be ye therefore sober, and watch unto prayer."

As he views the scene of the end, and observes with great interest its closing process; the solemnity of the hour; the awards given; the righteous rewarded; the unchangeable verdict pronounced upon the unrighteous; he sees that the Judge excuses no sin; no lack of required fitness through indifference, carelessness or neglect; no foolishness, folly or fashion of the world; no excuse offered because of place, position or public sentiment; no failure due to false teaching. The righteous standard of the Judgment must be observed; so with inspired awe he speaks: "Be ye sober, and watch unto prayer."

Under the light of the Judgment we conclude, that if in that hour we stand uncondemned, we must

somewhere between this very hour and the Judgment be saved from all sin. We must be brought to the righteous standard by which we will be measured in that great day. But a single text reveals no hope after death: "For it is appointed unto man once to die, and after this the Judgment." The soul that dies with an account standing against it in the Divine court, will await in hell its hearing at the Judgment hour. Nothing can change that record after the death seal is stamped upon it. When the responsible soul leaves the body its life record is finished; its probation ended. His life's record stands unchangeable against the opening of the books in the Judgment hour. It will be judged according to the deed done in the body. Progress after death, or the second chance idea, has not even a shadow of support in the scriptures, and no one has any right to insert into the space where inspiration has not written, their imaginary conclusions.

There is no need of further argument on this point. The evidence is sufficient, that the effect of the redemption of Christ in the soul while in the mortal body must meet the test of the Judgment. "Behold, now is the day of salvation, now is the accepted time." "Turn ye, oh! turn ye; for why will ye die?" "Herein is our love made perfect, that ye may have boldness in the day of Judgment; because as He is so are we in this world," I John 4:17.

JUDGMENT BOLDNESS

The word "boldness" here means a holy fearlessness. "There is no fear in love; but perfect love casteth out fear;" Verse 18. Love is the essential element of God; for God is love. This Divine element perfected in our hearts brings us into perfect agreeableness of life with God. Hence, you see, the soul fitness to stand the Judgment test, is not merely a record of obedience to Divine law as concerning service or commandment keeping, but a condition of soul life, a state of being.

Enmity, hatred and dislike for God and holiness, came into the heart of man as a result of sin. It took possession of the heart when the Divine love-life was destroyed by sin. It is clearly evident that God in the beginning intended that the law of love would be the motive of obedience. It is clear that the love-life was destroyed before the disobedient act. When the love for God and His interests is lost out of the soul, and a love for the Divine forbidden is conceived, the result is disobedience—sin. It is this love-life completely restored in us through redeeming grace that will give us holy fearlessness in the day of Judgment.

Perfect love is a state of life in which there is no love for anything but God and the things that pertain unto a godly life. This was the state of man before the fall, and back to this state Christ came to redeem us, "that we may have boldness in the day of Judg-

ment." The redeeming grace of Christ must take out of the soul all that the Judgment light will reveal. "The blood cleanses from all sin." Perfect love is a life cleansed from all sin. It was sin that destroyed the perfection of man and his love for God, and his perfection, and love for God cannot be restored without the removal of all sin.

CALLED UNTO ETERNAL GLORY

In chapter 5, verse 10, after having earnestly exhorted unto faithful Christian service; feeding the flock, not as lords over God's heritage, but as examples to the flock; resisting steadfast in the faith, that when the chief Shepherd shall appear a crown of glory may be received; the apostle flashes before us, seemingly with increased brilliancy the eternal hope of the redeemed. Having confined his thought to the line of Christian service and suffering; resisting steadfast in faith, the many opposing ideas of men, and enduring the many vicissitudes of social life; like a flash, his mind sweeps through the cloudy scene of life to the day of eternal glory, which will reveal the Divine will for man through Christ in its final consummation. And like a flame bursting from a smoldering ember, he flashes before us this most inspiring strain of thought: "But the God of all grace, who has called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." He has called us to glory through Christ. Therefore,

it is sufficiently evident that the redemptive provision was designed of the Father to bring us back to His eternal glory. Furthermore, if such is the predestination of the Divine will in Christ, eternal glory will be the inevitable final result. And from the text we also draw the inference that the suffering, stablishing, strengthening and settling precedes the eternal glory. It is pre-requisite. It is the method of Divine dealing through grace, by which the soul is brought to the glory fitness. It is the trying of faith and the testing of character. We must have the glory fitness or we can never enter into it.

The glory of God was lost when man lost the life fitness to dwell in it: as in the days of Eli, when his sons made themselves vile in the holy sanctuary. They profaned the holy place, and as a result the Ark of God was taken, and the glory departed. I Sam. 4:22. We must get back to holiness before the glory will return. In Col. 3:1-4 we are told the way back to His glory. The lost spiritual life must be restored. "Risen with Him:" the whole heart desire turned back to God. "Seek those things which are above:" all the heart affections set on Him. "Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God:" the carnal self or nature destroyed, and the life hid with Christ, i. e., clothed again with the robe of Divine purity, that, "When Christ, who is our life shall appear, then shall ye also appear with Him in glory."

GLORY CONTINUED

The apostle continues to wave aloft this brilliant torch of Divine truth, keeping as his leading theme our calling of God to glory and virtue. The breaking scenes of the Divine theme as they pass before his vision seem to lift him and carry him far beyond range of human thought or imagination. He sees the breaking glory of the grand consummation of the Divine plan of human redemption in its perfect and complete restorative effect upon the fallen creation of God.

He seems to sense the weakness of the human mind to grasp the Divine thought, and the willingness of the unspiritual mind to grant it possible to attain such a life of glory, and virtue. But he assures the believer who dares venture an effort to attain to the high calling of God, that there is an adequate provision made by Him who has called him, to enable him without (peradventure) to realize his desired goal. He says, "God, according to His Divine power, hath given unto us all things that pertain unto life and godliness,"—"Whereby (that is, by Him who has called us) are given unto us exceeding great and precious promises; that by these ye might be partaker of His Divine nature." This is the starting point. We must first, by faith, partake of His Divine nature which He has promised us in Christ, and all that pertains to this life is provided by His Divine power. There is not a need unmet. But does not

reason assure us that if called to such a state it is possible to reach it? The call is an assurance of the possibility.

PARTAKE OF DIVINE NATURE

The soul fitness to dwell with God may be successfully argued from the fact that through the means of redemption He imparts anew into our very being His Divine nature. And it being of God is therefore like God, and being like Him, is therefore fit to dwell with Him. And being in a Divine state of being, it is also a Divine state of glory or glory-fitness.

If we grant any hope for a sinner in the hour of death, we must also grant that it is possible for the Lord to fit a soul in a very few moments to live in His presence. We do not want, however, to be understood to claim glorification in this life. No, not that; glorification is the completed work of redemption in the resurrection exercise. But we do contend, that if the soul at the death of the body goes out to be with Christ, that associative fitness must be realized before its departure. The resurrection has only to do with the body. But the soul resurrection is now. It is raised with Him through the faith of the operation of God, Col. 2:11. The spiritual resurrection of the soul is just as truly a Divine act or a Divine operation as will be the resurrection of the body. There is a measure of similarity between them. Just as truly as the body responds to the voice of Christ, and comes forth, thus breaking all connection with

the grave—and thus coming forth it comes sweeping into another state of being and sphere of existence,—even so the soul, responding to the operation of the Spirit, comes forth from spiritual death to a new state of being and sphere of existence; to walk in newness of life, Rom. 6:4; not a life in sin, but free from sin: a resurrection out of, a coming forth: raised with Him to live in Him.

PURPOSE OF REDEMPTION

It must be remembered that the purpose of the redemption is to destroy the works of the devil, I John 3:8; to redeem us from all iniquity and purify us unto Himself that He might present us holy.

Man had a perfect human body before he sinned. He had human feelings, affections and desires. The five senses are set in the human temple. These are not destroyed with the destruction of sin. Some according to their idea of holiness or Christian perfection would rob us of all our humanity. They seem to make death to sin mean death to the whole human side of life. No, the thing that dies is sin, not the human.

Peter closes his epistle with a high-sounding note of warning and most earnest admonition; in view of the fact that the day of the Lord will come as a thief in the night; breaking upon the unwatchful and unprepared without any previous introduction of its dreadful approach at which time the elements will burst into a flame, and the whole time struc-

ture will fall with a terrific crash, and its elements melt with fervent heat. Thus the apostle speaks: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;" and, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." No comment is necessary here to bring to an easier comprehension the apostle's thought. It is very simple and yet profound. The preparedness of the soul for the coming of the Lord is purity of heart, holiness; as he says, "without spot and blameless."

Now, as we approach the consummation of our labor of incorporating a few thoughts concerning the creation, fall and redemption of man, we will consider briefly the Divine will. We believe we have made it sufficiently clear that God's will for man in the beginning was holiness, or His image. And, we believe it reasonable to suppose, however, that His will for man to be wrought out through the redemption is still the same. Christ said, "Lo, I come to do Thy will, O God." Thus we see that Christ came to accomplish the will of God in man. And He says, "by the which will we are sanctified." And again, "This is the will of God even your sanctification," 1 Thess. 4:3. And in Gal. 1:4, "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Here

you see, we are delivered according to the Divine will. "That ye may stand perfect and complete in all the will of God," Col. 4:12. "That ye may be perfect and entire, wanting nothing," James 1:4.

Note the chief idea of these texts. 1. "Lo, I come to do Thy will, O God." Thus it is clear that Christ came to accomplish the Divine will. 2. "By the which will we are sanctified through the offering of the body of Jesus Christ, once for all," Heb. 10:9, 10. Hence, He came to sanctify, make us holy, restore us to first state. "Created in righteousness and true holiness," Eph. 4:24. "Renewed in knowledge after the image of Him that created him," Col. 3:10. Confirmed in 1 Thess. 4:3, "This is the will of God, your sanctification." 3. "Deliver us from this present evil world." Deliver, means to restore to former liberty. Whatever man's state of freedom was before the fall, such will be his freedom when completely delivered through Christ. If the redemption of Christ does not restore the soul to the same state, wherein it can exercise the same liberty and enjoy the same privileges according to the Divine will, as before the fall, then the soul is still in some degree, in bondage to sin. Hence, the redemption has failed utterly; for the least degree of sin in the soul, severs its union with God. But the word is clear in expression. "That ye may stand perfect and complete in all the will of God," Col. 4:12. And, "That ye may be perfect and entire, wanting noth-

ing," James 1:4. "Entire" is a condition in which there is no essential element lacking, and no non-essential element remaining. By the effective working of the redemption of Christ the entire sin and its effect is removed, and the entire lost fullness is restored. The effect of the redemption equals the effect of sin.

KNOWLEDGE OF HIS WILL

The fact that God has a will for us or a standard of life and service, is positive evidence that we may know what it is. It would be absurd to suppose that He would keep it in obscurity, or that He is unable to reveal it to us in a comprehensive manner. There must be a perfect knowledge of the Divine will before there can be a performance of it. And, again, it would be as equally absurd to suppose He would establish a will or law of life and service and not require us to come to its standard of life and obey its requirements of service. If He who gives a law does not require those to whom it is given to obey it, such actions would be a mockery of supreme rulership, and a mere flirting with right and wrong. Again, where there is a known law given, the law itself is positive evidence that those to whom it is given may keep it if they will to do so. There can be no responsibility, where there is no possibility. Responsibility only rests upon the fact of possibility. Obligation and possibility are both revealed in the fact of punishment.

We must know the law in order that we might keep it. And if it is impossible for us to keep the requirements of the law, the punishment will be unjust. Seeing then that Christ came to accomplish the will of God, and that His will for us is holiness, "Where art thou?"

WHAT IS LIFE?

Finally, let us conclude with a brief contemplation of the great question, "What is life?" In our contemplation of the creation of man we saw the various demonstrations of this mysterious something called life, as it entered into the physical organism, its consciousness and intelligence. When we observe the product of man's intellectual power, we are overwhelmingly convinced that he is of high origin, an offspring of Infinite intelligence. From age to age and from generation to generation, man has furnished evidence of the fact that he is endowed with a superior intellectual power and capability. By the power of his inventive genius he has furnished himself with such means as enables him to travel in vision, the far distant worlds, and tread in thought the mazy path through which this mighty planet has coursed from its moment of origin. Had he not fallen from his first designed state and place what incomprehensible possibilities and heights of attainments would have lain before him! What delightful access he would have had into the profound mysteries of God! Man's ad-

vanced learning, his science and discoveries, his mighty inventions, are evidences of the fact that he possesses intellectual faculties capable of eternal development. A mental law of Divine establishment, which if permitted to operate and enforce its power, will drive out ignorance and lift the intellectual man to great heights of knowledge. We see this law, though fearfully weakened and hampered by the effect of sin, yet remaining in the seat of the mind in a measure of effective operation. On the resurrection morning it will be restored to the free exercise of its power. But "What is man that thou art mindful of him?"—the eternal man, the conscious intelligence himself—what is he? He is the very object of Divine affection and love, the product of His Holy desire. His origin answers the great question. His first appearance is mentioned in Genesis 2:7: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul:" the eternal man, the breath of God, properly the very life of God, hence a part of God's eternal being. Then, "What is man?" He is a part of God's eternal being, an offspring of Deity. "Of God"—Rom. 11:36. "Of God" or "out of God." Breathed out of God into man. Hence, man's spiritual being is a generalization of God. It being of God, is a part of God and therefore like God. To regenerate is to reproduce the likeness of the generator. Hence, regeneration is but self-

duplication. God is eternal life and therefore man's spirit being of God must be eternal. It cannot die, i. e., it cannot cease to be. Its existence is co-eternal with God.

MORTALITY

The mortality resulting from the transgression affected no part of man but his physical being. The immortality of the body was sustained by eating of the tree of life. To this God forbids man's return, while in sin, and to which he will have access after the resurrection. It is the mortal body made out of the dust of the ground that ceases to be, through the laws of disintegration. The immortal spirit and soul, that living breath of God lives on and on co-existently with Him from whom it came.

ETERNAL DEATH

Eternal death—What does it mean? There is much that may be said about it, and there is much that may not be said. All we know about it is what God has seen fit to explain. The effect of sin is spiritual death, or properly, separation from God. It is the loss of living union with God. We see that Adam retained his consciousness, intelligence and life after he sinned. All the noble faculties of the soul remained active. It is the soul that hopes, aspires, and seeks to obtain or attain. It is the aggressive part of man that pushes forward amidst

its contending foes to realize its hopes and desires. This wonderful something called the soul, had it not fallen by sin, would have aggressively risen to higher heights of immortal glory, broader visions of God, and grander attainments of Divine wisdom and power, through all eternity. It is never satisfied with its present acquirements, but its acquisitive disposition pursues on and after the things that lie before it. What will it mean to be eternally separated from God and all that is blessed, from all the infinite privileges and possibilities that it would have realized and enjoyed if it had not fallen, and will again be enjoyed if redeemed by God through Christ?—eternal separation or loss of all its Divine rights; ever seeking, but never finding; ever aspiring, but never rising; hoping, but never realizing; ever looking for light, but never a ray flashes across the darkened mind; weeping, but never comforted; suffering, but never relieved. It is the soul that suffers; it is the soul that rejoices.

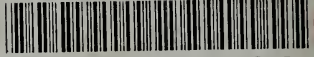
The soul is polluted by sin, and God being holy, there is therefore the most absolute separation between God and man. It was the holiness of the in-breathed life that formed the union between God and His created, and unless the lost holiness of life is restored the soul will remain eternally separated from God.

And therefore, as the Scripture saith: "He gave Himself for us that He might redeem us from all

iniquity and purify unto Himself (or unto His own likeness), a peculiar people, zealous of good works." Life is then a part of God, is eternal as God, is the holiness of God, and is union with God. Therefore, He saith: "Be ye holy for I am holy."



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